

THE  
**Poetical History:**

Being a Compleat  
COLLECTION  
OF ALL THE  
STORIES

Necessary for a Perfect Understanding  
Of the *Greek* and *Latin* POETS,  
And other Ancient AUTHORS.

---

*Written Originally in French by the Learned  
Jesuit P. GALTRUCHIUS.*

---

Now *Englished*, and Enriched with *Observations*,  
concerning the GODS Worshipped by our Ancestors in  
this Island, by the *Phenicians* and *Syrians* in *Asia*; with  
many useful *NOTES* and occasional *PROVERBS*, ga-  
thered out of the best Authors.

---

*Unto which are added,*

Two TREATISES: One of the Curiosities of  
Old *ROME*, and of the difficult *Names* relating to the  
Affairs of that CITY. The other containing the most re-  
markable *HIEROGLYPHICKS* of *EGYPT*.

---

*The Eighth Edition Corrected and Amended.*

---

By *MARIUS D'ASSIGNY*, B. D.

---

London: Printed by *F. Collins*, for *Thomas Guy* at the *Oxford-  
Arms* in *Lombard-street*, 1701.



# OFFICE OF THE

CLERK OF THE

COURT

OF THE

STATE OF

NEW YORK

IN SENATE

January 1st 1880

Present

TO THE  
Right Honourable.

Sir ORLANDO BRIDGMAN,

Lord-Keeper of the Great Seal of

ENGLAND,

And One of his MAJESTY'S Most  
Honourable Privy-Council, &c.

*My Lord,*

**I**F the Value of Offering were always to be equal to the Grandeur of the Persons unto whom they are presented, I should not dare to make this bold Address. But the Greatness of my Devotion, that hath no other way to manifest it self at present, will, I hope, make amends for the meanness of this, and persuade your Honour to condescend to the Acceptance of this poor Expression of my Respects.

I am encouraged to this Presumption, not only by your Lordship's Eminent Quality, under whose Protection these

## ***The Epistle Dedicatory.***

Treatises will receive many Advantages, but also by your Lordships favour to, and acquaintance with Learning, whereby you have been enabled for one of the Noblest Employments of State, in which your Honour doth act with the universal Applause of the whole Nation. May your Lordship's unwearied Diligence, your approved Fidelity, and uncorrupted Justice, in the Management of the Publick Affairs, maintain you always above the reach of Inconstancy and Envy. If these Treatises may be so happy as to give unto your Lordship some Satisfaction and Recreation in the perusal of them, I shall attain unto the Advantage, which is chiefly aimed at by this Dedication of

*Your Lordship's*

*Most Humble, most Obedient,*

*and Faithful Servant,*

**Marius D'Assigny.**



THE  
PREFACE  
TO THE

Judicious Reader.

**I** Intend not to make any Apology for this Book: If it cannot justify it self from the idle Aspersions of its Enemies, I shall freely consent that it may undergo their Censures. Neither do I intend to court my Reader, nor persuade him to the perusal of it: I shall only say this, that what others have imperfectly mentioned in several Treatises, and much more, is here in this one Volume briefly comprehended, without much Interpretation, I confess; for I look upon such Expositions as have been already given to the Fables of the Heathen Gods, as the silly Productions and groundless Fancies of Religious Minds, who have laboured to fix in the Ignorance of Paganism, the Disco-

## The Preface to the

veries of the Gospel ; in the contrivances and inspirations of the Devil, the sublimest Mysteries of Christianity. Such Interpreters of the Poets, are near related to that wise Expofiter of the Revelations, who would needs declare the meaning of the Visions of St. John, by certain Characters, found upon the back of some Fishes, taken near the Northern Pole. The wit of Man may stretch out a Comparison between Light and Darknefs, between Virtue and Vice, between Christianity and Gentilism : But I see no reason to believe, that the latter was a favourer of the former. The Devils, who were the first Promoters of Poetical Inventions, had mistaken their Interest, if they had taught their Worshippers the Redemption of Man by Christ; and entertained them in an expectation of a Messias to come. Some wise Heathens, ashamed of their Religion, have endeavour'd to Allegorise upon all the Fables, and cover those impudent Stories with a virtuous Gloss, as Averreos, that Mahometan Philosopher, hath done with the Alcoran of his Prophet, for the same cause. The grand design of Satan, the Enemy of Mankind, was to oppose God's Promises of Salvation, and to settle his Interest among Men, by possessing them with Stories, and a Relief contrary to the Gospel of Christ, and by promoting such Practices, as might engage Men in his Service, and cause them to abhor

## Judicious Reader.

abhor the Sanctity and Purity of Christianity.

And if these Fables have any thing of reality and truth, they discover more of the Estate of the Devils, amongst themselves, than the Wonders of Nature; for we are informed from the Learned Heathens, that they Worshipped the Devils. Porphyrius acknowledgeth it, and laments, because, since the Preaching of the Gospel, Men could not have so much familiarity with them, nor receive from them Instructions, as before.

Plato, and his Disciples, call the Heathen Gods, Jupiter, and the rest, Dæmones. Besides, others divide them into three Orders: The highest is above all Elementary Substances, with which their Beings have not the least relation. The Second, are appointed for the ruling and rolling of the Celestial Globes. The third, are scattered amongst the Elements, according to the Doctrine of the Heathen Philosophers. Jupiter himself was named *Δαίμων ἀλτὶς ὁ παλαμναῖος*, as Lactantius tells us out of the Pagan Writers; and Beelzebub, stiled in Scripture the Prince of the Devils, is said to be Jupiter, by the Heathens; for Jupiter is called *Στομνίος*, Muscarius, or the Driver away of Flies, and *μωαγός*, and *μωολός* the killer of Flies; because the Flies are Creatures formed by his immediate Agency, or because the Sun, by whose Heat also such Beings are pro-

*Ἀπολλών*  
or Abad-  
con,  
\* Whose  
hands are  
stained  
with Blood  
Paus. Ar-  
cad. l. 1.  
*Απομνίος*  
*Διὶ Σύνει*  
*Ἡλείοι*,  
*Ρωμαίοι*  
*Στομνίω*  
*Ἡεκαλῇ*.  
Alexand.



## The Preface to the

duced, seemed to have been committed before the Apostacy of the Angels, to the power of him that is now the chief of the Devils, for that cause he is so often named Apollo, Mithra, Oliris, Tharamis, &c. and the Epithets proper to the Sun are ascribed to Jupiter, as Fulminator: For by the Vertue and Influence of the Sun, the Thunders, and all other Meteors are formed in the second Region of the Air.

Jupiter dicitur lucetius quia lucenot adjuvat. Gell.

Jupiter est author lucis. Macrobius lib. Sat.

Lucifer is the name of the chief Devil amongst Christians.

Euseb. de Præp. Evang. lib. 4. cap. 9.

book 12

12

12

12

12

12

12

12

12

Dielpiter, the Father of the Day. Lucetius, because the Sun is the Author of Light, Φῶσφορ, or Lucifer, Æthræus, Panomphæus, Τηλεσφορ, Aristaëus, Aratrius, Ἑλαιοφειδωρ, and Ζῆνις ὁ τοῦ ἡλίου, because the Sun is the Universal Cause of Life and Motion. These Epithets attributed to Jupiter, have a relation to the Sun; therefore we may conclude from thence, that Jupiter and the Sun, or the Prince of the Devils, are the same in the Theology of the Heathens. The rest of the Gods, or Devils, Associates of Beelzebub, and subject to his Power, do also bear the names of the most Glorious Stars of the Firmament. They usurped those Names, as some imagine, because in the time of their Integrity, they had been the moving Angels of these great Bodies of Light; or because they were perswaded by that means to oblige the Men of the World to their Worship and Service. The Host of heaven is called in Holy Writ חֲסִידֵי יְהוָה and by the LXX. Μὲνέστερ, which Suidas understands



## Judicious Reader.

stands to be a number of Stars in the Zo-<sup>Μαζουροθ</sup>diack. Now the learned Rabins, who have <sup>τὸ συζητῆμα</sup>search'd most into the Nature and Manner <sup>περὶ τὴν φύσιν</sup>of the living of the Spiritual Beings, in-<sup>ἐκπορεύονται</sup>form us, that there is an Order of Angels <sup>ζῶντων</sup>called Mazouroth, the lowest Order, or <sup>ἀγγέλων</sup>that which is degenerated into Devils. It <sup>σουλῶν</sup>seems that they yet bar'd the name of the <sup>πλατωνικὰ</sup>Places from whence they are shamefully fallen, <sup>καὶ Ὀρφικά</sup>and do make use of the blessed Influences, and <sup>καὶ Θεολογικά</sup>universal Credit of the most beneficial Stars, <sup>καὶ ἀστρολογικά</sup>to procure to themselves the Homages of mor-<sup>καὶ ἀνθρωπινὰ</sup>tal Beings.

fecisse Bacchum lionitem, Mercurii Sphera Sileum, Ventris, Lysium, Silei Trietricum, Martis Bassareum, Jovis Sabazium, Saturni Amphitem, octava spara Pericionium, nona denique Eribromon. See Bochart, in Chaz. l. 1. c. 18.

That the Gods of the Heathens were the Devils, or Apostate Angels, may also appear from the express words of Scripture. The Heathens are said to have Worshipped the Devils in many places, Deut. 32. 17. They Sacrificed unto Devils, 1 Cor. 10. 20. The things which the Gentiles Sacrifice, they Sacrifice to Devils, and not unto God, Psal. 106. 37. It is said that the Israelites did offer their Children unto Devils, and in the 65th of Isaias, vers. 11. there is, <sup>הַעֲרִיכִים שְׁלֹחַ לֵלֵךְ</sup>preparing a Table for Jupiter, or for Gad, Ju-<sup>וְהָעֲרִיכִים שְׁלֹחַ לֵלֵךְ</sup>piter and Gad, were the same. This passage is rendered thus by the Seventy Interpre-

Our Ver-  
sion saith;  
That pre-  
pare a Ta-  
ble for a  
Troop, or  
for Gad.

## The Preface to the

*ἑτοιμαζόντες τῷ Δαμμονίῳ τεγίπεζαν*  
*where you see that Jupiter, and the Star Gad,*  
*worshipped as the chief God of that place, are*  
*expressly called the Devil. He was also ado-*  
*red in the shape of a Goat.*

*Maimonid.*

*l. 3. c. 40.*

*The Devil*

*perswaded*

*many*

*to*

*worship*

*the Beast*

*that was*

*instrumental*

*to Man's*

*Apostacy,*

*that is,*

*the Serpent:*

*The Egyptians*

*did imagine*

*it to have*

*an immortal*

*nature.*

*Celins 1 ampr.*

*sath of Heliog.*

*Egyptios*

*dracunculus*

*Roma habuit,*

*quos illi agatho-*

*demonas appellant.*

*And Euseb. in Præp. Evang. lib. 1.*

*Φοίνικας ὃ*

*αὐτὸν ἀγαθὸ δαίμονα καλεῖεν,*

*ὅμως ὃ καὶ αἰγύπτιοι Κνήφ*

*ἱερονομάζουσι.*

*And all Nations*

*honoured*

*the Serpents,*

*because they*

*imagined they*

*had something*

*of Divinity*

*in them.*

*From hence*

*it is,*

*that the Wor-*

*shippers,*

*The Egyptians represented the Sun in their*  
*Hieroglyphicks as a Goat; from hence it is,*  
*that they did pay so much respect to the Image*  
*of this Animal.*

*that was instrumental to Man's Apostacy, that is, the Serpent:*  
*The Egyptians did imagine it to have an immortal nature. Celins 1 ampr.*  
*sath of Heliog. Egyptios dracunculus Roma habuit, quos illi agatho-*  
*demonas appellant. And Euseb. in Præp. Evang. lib. 1. Φοίνικας ὃ*  
*αὐτὸν ἀγαθὸ δαίμονα καλεῖεν, ὅμως ὃ καὶ αἰγύπτιοι Κνήφ ἱερονομάζουσι.*  
*And all Nations honoured the Serpents, because they imagined they*  
*had something of Divinity in them. From hence it is, that the Wor-*  
*shippers, who desired to be esteemed more than Men, did invent, that the*  
*Serpents had begotten them. See Justin of Alexander.*

*Of this kind of Worship Moses speaks, Le-*  
*vitious 17. 7. They shall no more offer*  
*their Sacrifices unto Devils. In Hebrew,*  
*there is שׂוֹמֵרִים Goats. It seems that this wor-*  
*shipping of the Sun, in the form of a Goat,*  
*was the worshipping of the great Devil. It*  
*was his custom to advance his Interest, and*  
*perswade the Nations to adore him instead of*  
*God, by causing the Names and the Beings most*  
*in favour with the People, to be carried up and*  
*worshipped. In all the Eastern Nations he*  
*bears different Titles: In Rome, he was*  
*called Jupiter; in Græcia, Ζεύς; in Persia,*  
*Mithra; in Phœnicia, Baal; in Syria, He-*  
*liogabalus;*

## Judicious Reader.

liogabalus; in England, Thor, or Belenus; in Egypt, Osiris, as Plato saith, or Apis and Osiris; in India, Topan; in Arabea, Dyonusus; in Scythia, Mars; in Moab, Chemos. We must take notice of this particular, otherwise we shall find our selves entangled in the ordinary confusion of Names of Gods, which appear in the Mythologists, and shall not be able to discover any Sense. We are therefore by the chief God, worshipped in every place, to understand the Chief and Prince of the Apostate Angels. He suffer'd his fellow Devils to share with him in the respects of the Nations, but they were not so universally ador'd, because their power and inspection was not so universal as his: Therefore the Scripture puts a notable difference between the Gods of the several Nations of the East. In every place of the World these Evil Spirits had usurped God's Rights and the Peoples Devotions, and had drawn them to Sacrifice unto them Creatures and humane Victims. From hence it is that the same Name is ascribed to many of the Heathen Gods, and that several of them were called Jupiter, Bacchus, Apollo, &c. because that these evil Spirits, ador'd by these Names, and signified by the same Titles, haunted and resided in several Corners of the World, being inclinable to the same Vices, and delighting to tempt Men to the same Abominations.

Many Fables were promoted of the Gods, to lessen



## The Preface to the

lessen in Men the esteem of the great Creator, and to encourage by that means impiety by these Absurdities. This seems to have been also the Devils Design in encouraging Popery. According to this Opinion therefore, we are to look upon many of the Fables of the Gods, as mysterious Discoveries of the Estate of the Devils amongst themselves; when they speak of Marriages and Alliances between them, they do then shew unto us some real Truths, with a condescension to our weak Capacities, and to our manner of expression. I will not venture to particularize any of these Mysteries, nor offer to interpret things of which we have but strong Conjectures, and a probable Opinion. I shall only say, that the Dispositions of these several Devils, are clearly manifest in their manner of Worship, in the Sacrifices that they required, and in the things ascribed to their

*Varro saith* Jupiter is the chief and the most powerful of all the Devils, stiled in Holy Writ, The Prince of the Air, and by the Poets he is call'd Olympius, because he delights in the highest Places. *Στεγνός*, because he hath so many Legions of wicked Angels at his command. Martius, because he encouraged War and Blood-shed amongst Men. Hospitalis, Aristæus, *Ἐρμῆς*, and other good names were given him, to signifie some remains of Virtue and Goodness, which are yet in this Prince of Darkness.

*Jupiter is a God of Palestine, because the name is derived from Fab or Feboval, the holy Name of Almighty God.*

## Judicious Reader.

ness, Juno his Wife, as I conceive, is another Devil, far inferior in Power and Authority, related to him in a manner proper to their Spiritual Beings, fierce and cruel, an encourager of Pride and Wantonness, whereof the Peacock, dedicated to this Goddess, was an Emblem. Apollo seems to be a Devil excelling in Beauty, Knowledge, and Wisdom, the rest of his Comrades. Neptunus, is some Spirit that delights in Shipwracks, and amongst the Storms and Billows of the raging Sea, therefore he is named Ποντομέδων, the Commander of the Sea, Ἀλιχλῶν, famous in the Sea; and the Epithets proper to this Element are ascribed to him, as Ἐνοσίχθων Ἐνοσίγαιος. Εἰοσίχθων Κυανοχαίτης, &c. Pluto is some infernal Fiend, that is ashamed to behold the Light, therefore the rest of the Devils have assign'd unto him Hell, or the Concavities of the Earth for his abode. Mars, the God of War, encourageth the effusion of Blood: This intimates his Cruelty, and Tyrannical disposition. I could run over the rest of the Gods Worship'd by the Pagans, but this general intimation may sufficiently discover unto the judicious Reader the other truths of the Fables.

I think that this may be another reason of the frequent Relations between the Heathen Gods, that are all allied one to another. If they had not been discover'd unto us in this manner, the Devil could not have recommended

## The Preface to the

commended the foul practice of those Vices which are described in their Stories; for as the miscarriages of our lives depend upon our Relations to one another, or to God our Creator, the Devil could not have proposed a perfect Example of these Actions, nor encourag'd us to the imitation of them, if he had not invented the same Relations between Apostate Angels as are between Men. Therefore these Stories of the Heathen Gods, are not only a real declaration of certain Secrets concerning the Estate of the evil Spirits, and the Works of Nature, but many of them are ingenious Fables, contrived by the Devil, and deliver'd to the Poets, to discredit Virtue, and cause Vice to reign with Authority amongst Men: For when the Divinities, whom they worshipp'd, were guilty of such Misdemeanors, when such as had power to punish, were the grand Abettors and Protectors of their vicious Actions, they could neither think it a shameful nor a dangerous thing to obey their Suggestions, and follow their Examples. By this means the Enemy of Mankind labour'd to destroy the Works of God, and to deface the beautiful Image of our Creator, imprinted in our Souls, with all manner of Vices. The Devils admitted into their Society, and to their Divine Honours, many brave Souls, when they were parted out of the World, as Hercules, Amphiaraus, Antilochus, &c. to encourage others  
in



## Judicious Reader.

*in their Service, in hopes of the same Honours and Rewards.*

Our Learned Jesuit hath here given an account of these Fables, with their ordinary interpretation in some places, where they relate to Nature, and to its Mysteries. And because he had omitted several things, tending to the understanding of the Poets, I have supplied what was wanting in him.

The other Treatises will be no less useful to the same purpose; for several ancient Authors make frequent Allusions to the Roman Antiquities, and the Hieroglyphicks of Egypt. Therefore without the knowledge of these things, many thousand passages of the Poets and Historians are as obscure, as unknown Paths to the blind.

Some of these things have been already collected in English, I confess, but how, and in what manner, I leave to the Readers Judgment. In this Work I have endeavoured to render these Poetical Stories, and this Scholastick kind of Learning, fit for the perusal of judicious Men, as well as of young Students. Some things are related in a different manner, according to the differing Opinions of the best Authors.

Vale,

M. D.

## *An Advertisement.*

**T**His Book hath been so well received not only by our own Nation, but also by Foreign Parts, that it hath been Translated into divers Languages, and Printed at *Paris* with the Additions of the Reverend Author, who first made use of the known Name of *Galtruchius*, to recommend it to the World; but his Alterations being but imperfect, it hath been the Author's endeavour to add to him what was wanting for a perfect understanding of all the *Latin* and *Greek* Authors. The former Impressions, by reason of his distance from the Press, may have many Mistakes; but this he hath corrected in such a manner (as I am assured) that let Envy, Ignorance, and Folly say what they can, it is the most perfect Interpreter of all the Heathen Authors, that hath ever been published.

*Non deerunt tamen hac in urbe forsan  
Unus vel quo tresve quatuorve  
Pellem rodere qui velint caninam. Mart.  
Carpit citius aliquis, quàm imitabitur.*

T. G.

The most Pleasant

# HISTORY OF THE POETS.

Necessary for the Understanding of the  
HEATHEN WRITERS.

## BOOK I.

Of the Chief Deities of the Heathens.

### CHAP. I.

The Story of Saturn.

**T**HE Poets tell us that Heaven, called in Greek \*Οὐρανός, and by the Latins *Cælus*, was the ancientest of all the Gods. He had † two Sons; the youngest named *Saturn*, Κρόνος, the God of Time, committed an action full of Impiety  
• Οὐρανὸς παλαιότατος κόσμος μέγας αἰὲν αἰτερός, πρὸς βυζανθλ. ἀρχὴ πάντων πάντων τελευτή. Orph. in Hymn, and attributed to Heaven what belongs to God alone. Οὐρανὸς κρατὶ τῷ παντός ἐδυνάστευσεν κόσμον. Apollod. † Two most remarkable Sons, *Saturnus* and *Titan*; *Apollodorus* makes the name of *Titan* a surname common to *Oceanus*, *Cæus*, *Hyperion*, *Crias*, and *Japetus*, who were all Sons of old *Cælus*, as *Orph.* saith. Τιτῆνες γὰρ οἱ καὶ οὐρανὸν ἀρλὰν τίχου. Apollod. saith, that *Cælus* cast his Sons the *Cyclopes* into Hell, which was the cause of his misfortune; for *Terra* his Wife, in revenge, stirred up against him his other Sons the *Titans*; when he was caught, *Saturn* cut off his Privities; from the drops of that Blood have proceeded the three Furies, *Alecto*, *Tisiphone*, and *Megera*; and as *Hesiod* saith, *Venus* also, and the Gyants, in his *Theogonia*: *Homer* calls *Venus* the Daughter of *Jupiter*. Αἰὲς θυγάτηρ τ' Ἀφροδίτη, in his Hymn of *Apollo*. Some say that *Venus* was born of *Saturn*, whom *Jupiter* punish'd as he had done his Father *Cælus*; and *Homer* names her *Κρονοῖδος*.



upon his Father, with his graceless Sythe cut off his Privy Parts, and deprived him of the power of Begetting : What he had taken from him he cast into the Sea, where, by the continual agitation of the Waves, it found a favourable Womb amongst the Froth ; for out of this bleeding substance the Goddess *Venus* was produc'd, as some say.

\*Non.Dion  
121, v. 249.  
Κεῖνικαι  
ἀνιμα

Prov. of  
foul Eyes,  
for the  
Greeks did  
represent  
Saturn,  
with filthy  
Eyes, and  
the Gout  
at his Feet.

Vocatur à  
Virgilio Viti  
Sator, & ab  
Orpheo

ἀμείαν  
ἰσχυρὰς  
ἐν τῷ  
πρῶτῳ  
βιβλίῳ  
τῆς  
ἰστορίας  
ἡ ἀντι-  
στοιχία  
τῆς  
ἀντι-  
στοιχίας

crafty, sub-  
til ; παῖς

νέτῳ, the  
father of all  
another in order ;

γὰρ τῆς  
βλάστη-  
σῆς ἐν  
αὐτῇ  
ἐστὶν ἡ  
ἀντι-  
στοιχία  
τῆς  
ἀντι-  
στοιχίας

*Titan* was the Elder Brother of *Saturn*\*, there-fore the Kingdom of the World appertain'd to him by Right ; but to comply with the per-swasions of his Mother *Vesta*, and of *Cybele* his Sister, he willingly resign'd unto *Saturn* the Scep-ter for his Life, upon this condition, that he should never suffer any Male Children to live, and that the Empire of the World should after his decease return to *Titan*'s Posterity.

Therefore *Saturn* was wont to devour all his Male Children as soon as they were born ; but when *Cybele* his Wife was happily brought to bed of Twins, *Jupiter* and *Juno* together, she caused little *Jupiter* to be convey'd away, and put into the hands of the *Curetes*, or *Corybantes*, to be by them brought up, shewing only *Juno* to her greedy and cruel Husband. The *Corybantes*, fearing lest the Child should be discover'd by its crying, invented a new sport, which was to leap and beat the ground in a certain measure, call'd *Dactyle*, therefore they were also named *Dactyli-ldæi*. In their hands they had little brass Buck-lers, with which they did meet and strike at one by was so great, that the Crys of young *Jupi-ter* could never be heard by *Saturn*. After that, he had several other Children, *Neptune* and *Pluto*, who were also privately nourish'd by their Mother ;

Mother; and when she was once constrain'd to discover unto her Husband the fruit of her womb, she instead of her Child, gave into his hands a great Stone, which he greedily swallow'd in the dark. *Apollodorus* saith, that when *Jupiter* came to be of age, he married *Metis*, the Daughter of *Oceanus*, who gave to *Saturn* a Drink, which made him vomit up his former Children, *Neptune*, *Pluto*, &c. whom he had swallow'd. As soon as *Titan* was inform'd how his expectation was frustrated, and what impediments were likely to be to his lawful Succession, contrary to the former agreement, and the Oath that was given, he resolved, with the assistance of his sons to make War upon *Saturn*. When he had vanquish'd him, he clapt him fast in Prison with his Wife *Cybele*, and there kept them until *Jupiter* came to be of sufficient age to deliver them. But *Saturn* having learnt by some Oracle that one of his Sons should take from him his Scepter and Kingdom, he resolved to lay Snears for his Son *Jupiter*, that he might destroy him. This resolution was the cause of his final ruine, for *Jupiter* was so much offended at the design of his Father, that he revolted from him, and by force of Arms cast him out of his Kingdom, and the Empire of Heaven, from whence he came strait into *Italy* to hide himself, and therefore it was called *Latium à latendo*. *Non. Dionis. lib. 24. vers. 239.* saith, that he cast him into Hell; but *Bochart* applies this Story to *Nimrod's* usurpation of the supreme power. *Janus* the King of this Country received him with all civility and respect. It is said that *Saturn* brought upon Earth that Golden Age, so famous in the Poets when the ground yielded all sorts of Fruits,

Vocabatur  
Claviger,  
quia cla-  
vim & vir-  
gam gere-  
bat in ma-  
nibus,  
Cluvius,  
Patuleius.  
Cossuvius,  
Ovid. in  
Fast.

without labour and manuring, when *Astræa*, otherwise called *Justice*, manag'd the affairs of Men, and then they liv'd together in a perfect love and amity. The Poets mention Four remarkable Ages, the *Golden Age*, under *Saturn* or *Noah*, when — *non fixus in agris, qui regeret, certis finibus arva lapis*, Tibul. l. 1. Eleg. 3. The *Silver Age* was under *Jupiter*, or the Posterity of *Noah*, *Cum primum subere domos, &c.* The *Brazen* was under *Nimrod*, *Tum laqueis captare feras, & fallere visco, &c.* Virg. The *Iron Age* continues yet. This *Janus* was enrolled in the number of the Gods, not only for the favour that he did to *Saturn*, but also because he was the wisest Prince of his time, and because he had a knowledge of the time past, and of that which was to come; for that reason you shall find him represented with two Faces. *Numa Pompilius*, the King of the *Romans*, built him a Temple, which was always open when the Commonwealth had any Wars, and was never shut but in an universal Peace.

Additional Notes.

The learned *Bochartus* endeavours to prove that *Saturn* is *Noah*, and that all the Fables of him are delineations of this true History. His *Golden Age* is expressed by *Martial*. l. 12. Epig. 63. *Ovid*, in *Metamorph.* l. 1. and *Hesiod*, in *Theogon*. *Noah's Drunkenness* hath occasion'd the *Saturnalia* of *Rome*; and his Nakedness the Law, that none should behold the Gods naked without punishment. *Saturn* is said to be born of *Cælus* and *Terra*, or of *Oceanus* and *Tbetis*, because of the Deluge of Water out of which he passed. The three Sons of *Saturn* who divided the Empire between them, answer to the three Sons of *Noah*; the youngest

*Ham,*



*Ham*, he proves to be *Jupiter*, *Japhet* to be *Nep-  
tunus*, and *Sem* to be *Pluto*; and that their dif-  
ferent governments have a relation to the places  
which they have inhabited. Because *Ham* de-  
parted into *Egypt* and *Lybia*, places that are hot,  
he is said to have enter'd into the possession of *Hea-  
ven*; for *Lucan* saith that — *proxima Cælo est  
Lybia*, lib. 9. Because *Japhet* had to his Lot  
*Europe* and the Islands, he was made God of the  
Sea. These were noted for their Possessions, but  
*Sem* was remarkable for his Piety, and Care to  
prepare himself for another life; he was there-  
fore by his profane Brethren establish'd the God  
of Hell, by way of derision, to cast an *odium*  
upon the truth that remain'd still in his Family.  
This is the opinion of that Learned Divine, and  
of many others, I conceive, that such as inven-  
ted these Fables may have had an eye to *Noah*,  
and his Sons; but the Devils, that kept up the  
Worship of these Gods in their several precincts,  
had only an intent to make use of the true Sto-  
ries and Names received by a long Tradition, to  
oblige the Men of *this World* to worship them.

Therefore this and the other Interpretations,  
if well understood, do not contradict that which  
I have noted in the Preface.

The Poets tell us, that *Cælus* was the great  
Grandfather of all the Gods, his Wife *Vesta*  
brought forth a multitude of Sons and Daugh-  
ters; from *Hesiod* we are informed of their  
Names, *Codrus*, *Japetus*, *Theia*, *Hyperion*, *Rhea*, *The num-  
ber is 45.*  
*Themus*, *Mnemosyne*, *Phæbe*, *Tethys*, *Saturnus*, *Gy-  
gas*, *Titan*, *Brontes*, &c.

*Apollodorus* saith, that *Cælus* was married to the  
Earth, of whom he had three sorts of Children,  
the *Gyants* with an hundred hands and fifty heads,

The twelve  
chief Gods  
of Rome,  
*Juno, Vesta,  
Minerva,  
Ceres, Dia-  
na, Venus,  
Mars, Mer-  
curius, Ju-  
piter, Nep-  
tunus, Vul-  
canus, A-  
pollo.*

named *Briareus, Gyan, and Cæas*; the *Cyclopes* and the *Titans*, of whom *Saturn* was the youngest,

The most considerable were *Saturnus* and *Titan*, the latter was the eldest, but the younger got the Empire, until he was thrust out of it by his Nephews the *Titans*. *Jupiter* did afterwards recover it again, with the help of the rest of the Gods, who swore fidelity to him upon an Altar, that hath since found a place amongst the Stars. He was so happy in this War, that he put all the *Titans* to death, and so freed his Parents from their setters. Now from the corrupt blood of these *Titans*, all the Vipers, Serpents, and venomous creatutes of the earth have proceeded. They were esteemed to be the first that made use of Wheat, having received directions how to sow it from *Ceres* in *Sicily*. That Island was therefore called *Drepanum*, which signifies a Sickle, with which Men do reap this sort of Grain, whereas it was before named *Macris*, and *Coryca*.

In Greek,  
*Κρόνος*.

Italy from  
him was  
named *Sa-  
turnia*.

In the Sa-  
crifices of  
all other  
Gods the  
Priest did  
cover his  
head, *Virg.*  
3. *Æneid*.  
\* He is the  
same with

*Saturnus* was a wise Prince, but unfortunate, forced to fly from the fury of his Son *Jupiter-Bilus* into *Italy*, where he taught the Subjects of King *Fanus* a more polite manner of living than they knew before; for this good office *Fanus* rewarded him with the half of his Kingdom; he taught them to manure and improve the Soil, and therefore he was call'd *Sterculius*. His Priests were initiated in Scarlet Robes, to express their bloody minds; they perform'd his Sacrifices with their heads uncover'd, and offered to this cruel God young Infants, for which inhumanity they were all crucified under *Tiberius Cæsar*.

\* *Saturnus* was painted with six Wings, to *Moloch* of the *Israelites*, for that word is derived from *שבת* he reigned, and Kings and powerful men were called *Saturni* by the Heathens.

express

express the swiftness of Time, and with feet of wool, in his hand a Serpent biting its tail, with a Sickle and an old garment hanging upon him. *Jupiter* his Son served him as he had done formerly his Father *Cælus*, for he cut off his privy parts; he was mightily honoured by the *Romans* and *Carthaginians*; the latter did every year offer unto him humane Sacrifices, which custom was the subject of an Embassiey from *Rome*; for the People of this City esteem'd and honour'd this God, but they approved not that men should be offered to him. They were afraid to lose him, therefore they kept his Statue always bound with Iron Chains, as the *Tyrians* did *Hercules*, when their City was besieg'd by *Alexander*.

On his Festival day they did loose him from his Chains.

In *December* were the Festival days of this inhuman God, called *Saturnalia*, a time dedicated to debauchery and disorder, as the *Carnival* is in the *Popish Dominions*, for then the Servants did take upon them to command their Masters, and the Slaves had liberty to be unruly without fear of punishment, wearing on their heads a Cap, as a Badge of Freedom, while these days lasted. It was also the custom to send Wax Tapers then as expressions of kindness to friends and acquaintances; for the *Romans* had this particular respect for this God, they caused Torches and Tapers to be burning continually upon his Alters. There is this also that is remarkable, the *Romans* deposited under his protection, and in his Temple, their Treasury, because in his time there was no Robbery nor Theft committed; besides, they laid up here the Rolls of the names of the *Roman* People, which were made of the skin of Elephants.

*Aurea nunc revocet Saturni festa Decembri, Nunc tibi cum Domino ludere verna licet.*

This Temple was very strong and secure from Thieves.



## CHAP. II.

*The Story of Cybele.*

\**Or Cybelle* \* **C***Ybele*, the Wife of *Saturn*, had several Names, she was called *Dyndimene*, *Berecynthia*, and the *Grand Mother*, not only because she had brought forth the Gods, but also because she was the Goddess of the Earth, which produceth all things; and for that reason she was called by the Latins *Ops*, and by the Greeks *Rhea*.

Εὐαδεν ἡ  
ἡ λυκῶν  
κλαγγῇ,  
καὶ ὅπου  
λέοντων.  
Hom. of  
Cybel.  
She was wont to ride in a Chariot drawn by Lyons; her solemn Festivals, called *Megalesia*, were every fourth Month, at which time the *Corybantes* that were her Priests, did act the part of Mad-men, with their Drums, Trumpets, and such other Instruments. The *Gauls*, who had planted themselves in *Phrygia*, did on these days move themselves so much, that by degrees they became really mad, striking one another with Swords and other Weapons, in wantonness, but many times they grievously wounded themselves. At the end of the Sport they washed their Bodies, and their Wounds, in some River dedicated to this Goddess.

*Cybele* was also named *Vesta*, but the *Poets*, as their manner is, do vary in this particular; for sometimes they call *Vesta* the Wife of *Saturn*, sometimes his Mother, and sometimes his Sister or his Daughter.

They give unto one person divers names, which agree with different persons, they deal in the same manner with others, with *Jupiter*, *Hercules*, &c.  
How.

## Chap. 2. the Heathen GODS.

9

However it is certain, that *Cybele*, called otherwise *Vesta*, is the Goddess of Fire, whom *Numa Pompilius*, amongst the *Romans*, adored with strange and wonderful Ceremonies, for he dedicated to her a Fire which was called eternal, because it was to be always continued alive; he ordained for her Priests, named *Vestal Virgins*, who were severely chastised by the High priests, if at any time they suffer'd the Eternal Fire to go out. In such a case it was not to be lighted again, but by the Sun beams. These *Vestals* were chosen out of the noblest Families of *Rome*, and were to keep their Virginity whiles they remained in the Service of their Goddess; when they did otherwise, they were buried in the Ground alive.

### Additional Notes.

*Cybele*, the Grand-mother of the Gods, is sometimes taken for Fire, sometimes for the Earth. She was called *Syria Dea*, because she was born in *Syria*; she was represented with Towers upon her Head, sitting in a Chariot drawn with Lyons; her Priests were called *Gallantes*, or *Galli*, and their chief Leader *Archigallus*, because they were chosen out of *Gallia*, a Province of *Asia minor*, joyning to *Phrygia*. They were noted for their madness, which they express'd by their singings, howlings, sounding the Trumpets, and cutting themselves desperately, and all that they met. Of this Goddess we shall speak more at the end of the twelfth Chapter.

*Vocatur  
Dyndimene  
à montibus  
Phrygie,  
magna mater  
deum,  
bona dea,  
Ops, Rhea,  
Idæa mater  
Berecynthia  
à loco Phrygie,  
Δαμία,*

*μυτρυόρην, κοβίην, Pasithea, Isodroma, πυρροφόρος, quia turrita erat,  
Mygdonia à Mygdone Phrygie; Ἀρταία, Tithea, Asporina à loco Phrygie,  
ma. Rhea. Γάλλες τὶ τέμνεις, Prov. quia castrabant seipos.*

The

In Greek,  
ἑστία deri-  
ved as  
some ima-  
gine, from  
ὤν the  
Fire.

*Vesta à ve-  
stiando ter-  
ram floribus  
& herbis.*

There are  
two *Vesta's*  
In the  
Poets, one  
the Wife  
of Saturn,  
and the o-  
ther the  
Daughter;  
the first is  
taken for  
the Earth,  
the latter  
for the  
Element  
of Fire.

The Goddess *Vesta* was highly honour'd by the Romans, they did distinguish her from *Cybele*, and appoint unto her particular Sacrifices and Temples, altho the Poets do confound their names, and take one for the other. She was the Goddess of *elemental Fire*, her Temple was round, and in it two Lamps were continually burning. Some say, that there was in the innermost part of it a Fire suspended in the Air in pots of earth, kept always alive by the *Vestal Virgins*: when it happen'd, by some misfortune, to be extinct, some fearful *accident* did immediately follow to the Roman Empire; therefore they punish'd the Virgins by whose negligence the fire did go out in a very cruel manner. This Goddess was named *Mater*, Mother, and she had her Statues standing in many Porches: from hence is derived the word *Vestibulum*, because they were consecrated to *Vesta*, as to the chief of the household Goddesses, and there it was that the Romans feasted themselves: her Temple was magnificent, in it was laid up the *Palladium*, or Image of *Pallas*, so highly esteem'd of the Romans, because the Oracle had pronounced, that the safety of their Empire depended on the preservation of it, and because pious *Aneas* brought it with him from *Troy*, having preserved it with his household Goods, and his aged Father, from the burning of that City. They were so much afraid to lose it, that *L. Cæcilius Metellus*, a man sufficiently renowned for his valour and victories obtained upon the *Cartaginians* in *Sicily*, hazarded his life to save it from the flames when the Temple was burning about his ears. He did then preserve the *Palladium*, but lost his eyes in the smoak. The Senate, to acknowledge his care and courage, commanded that his



his *Statue* should be plac'd in the Capital. On the top of *Vesta's* Temple stood her Effigies; which was a Woman sitting, having little *Jupiter* in her arms. Her Priests were to keep their Virginity 30 years, which was the time apointed for their attendance. They were honour'd so much, that if they did casually meet in the streets an offender, they could procure unto him his pardon; but if they dishonour'd the service of their Goddesses, by carnal copulation with any man, they were to die without mercy, being condemn'd to be buried alive with water and bread. It was a custom also in all solemn Sacrifices to begin the Solemnity by praying unto *Vesta*, and to end it by an address unto the same Goddesses. She was honoured also of the Goddesses of Fodder, therefore she was called *Magna Pales*: they offered unto her the first fruits of all things, especially of *Frankinsense*, of *Flowers*, and of *Wheat*. &c.

*Cum farre  
& vino Ve-  
stam, Fa-  
numq; roga-  
bat. Joven.  
Sat. 6.*

## CHAP. III.

### The Story of Jupiter.

When *Jupiter*, the Son of *Saturnus* and *Cybele*, had put his Father to flight, he divided the Empire of the World between himself and Brothers; he took to his share the command of *Heaven*; he assign'd the Waters to his Brother *Neptune*, and sent *Pluto* to dwell in *Hell*.

*Vocabatur  
Pater, ab  
Orpheo πα-  
τὴρ ἀνδρῶν  
& θεῶν τε,  
Pappus  
Rex, Jupi-*

*ter opt. max. Imperator. victor, invictus; quia Princeps Demonum, qui sibi Dei omnipot. nomina & honorem arrogabat, colebatur sub iis nominibus. Dicebatur etiam Capitulinis Romæ, & Tarpeius, Fulminator, Fulgurator, Tonans, Feretrius à feriendo hostem, Latialis, Stator. Pistor, Lapidus, Aliterius, Dispiter, Vimineus, Vejupiter, i. e. parvus Jupiter, Dapalis, Preator, Ultor, &c. à Græcis vocabatur Ζεύς Dictæus à dicto monte Crète, & Idæus, Ægiochus, μελιχρὸς Jucundus, Δένιϑ, φέρτεϑ, μυιεργῆτις*

*ωγείϑ*

Ὀλύμπι, Ἰσθμίοι, ἠλεί, πανομφαῖ, χαρῶ, εὐχίοι, κατὰ  
 σι, κήσι, ξένι, Dodonæus in Epiro, ubi ejus oraculum; Ἀταβύ-  
 ρι, ἀποάνι, ἀπλύσι, οἱ λαφύσι, Ἰσφόνι, Καρδίοσι,  
 Ἰνδένδρι, χρυσασορῶς, χθόνι, ἱκμαῖ, αἰεταῖ, φυξί, ὕψι-  
 σι, ὁμόλωι, Λαώτις, ὕπαι, πολιδίς, πανελλένι, γαμήλι,  
 τελεί, ἀρώτι, ἐναίσιμ, ἀδαῖ, λευκαῖος, αἰμῶν, Affabi-  
 nus apud Arabes, Λωτίς, Λωσίπολις, κύριος, κηνῶς, αἰμιφάρος,  
 ἄρβιος, ὄριος, ἐπάκριος, ὀπηάριος, ἔριος, ὕψιμεδών, εὐφήμος;  
 vel à locis ubi colēbatur, vel à rebus quæ Jovæ tribuebantur.

He was called the *Father of the Gods*, and the  
*King of Men*: he only had the power to handle  
 the Thunderbolts, and to hold the World in  
 subjection. He had not long reigned, when the  
 Earth being incensed because he had crush'd in  
 pieces the *Titans*, she brought forth against him  
 many dreadful Monsters of an extraordinary  
 bigness, and sent them up to besiege Heaven, and  
 drive him from thence. For that intent they had  
 their rendezvous in *Thessaly*, in the midst of the  
*Pblegrean Fields*, where it was resolved by them  
 to raise one Mountain upon another, and thus  
 to make an easie ascent into Heaven. They be-  
 gan this difficult work, to scale Heaven and as-  
 fault it with great Rocks, and other fearful En-  
 gines: Amongst the Besiegers was *Enceladus*,  
*Briareus*, or *Ægeon*, with an hundred hands, which  
 he employ'd in casting up against *Jupiter* the  
 Rocks of the Sea-shore. \* *Typhon* was no less  
 remarkable amongst them, because he exceed-  
 ed all these Monsters in bigness of Body and  
 Strength, for with his head he reached to the  
 Heavens, and were the other remarkable Gyants. After that these were destroy'd by  
 the Gods, *Terra* brought forth with the assistance of Hell, \* *Typhon* in *Sici-  
 ly*, *Jupiter* undertook him, and wounded him with his Thunderbolts, but  
 he seiz'd upon him, and cut off his hands and legs, and imprison'd him  
 in a Cave in *Cilicia*, where *Mercurius* found him, and delivered him; *Ju-  
 piter* afterwards overcome him, and buried him under the Mount *Ætna*.

Heavens,

Heavens, his arms he could stretch from the Northern to the Southern Pole? he was half a Man, and half a Serpent, as many of the rest were; he was so dreadful to behold, because he vomited fire and flame, that the rest of the Gods that came to the assistance of *Jupiter*, were frighted into a shameful flight. They ran into *Egypt*, where they changed themselves into the forms of several Beasts and Hearbs, that they might not be discover'd. Nevertheless *Jupiter* pursu'd these Children of the Earth so vigorously, and so play'd upon them with his Thunderbolts, that at last he got the Victory, after which he destroy'd all the race of these Gyants, holding many of them Prisoners in the Bottom of Hell; and that they might never rise again, he loaded them with huge Mountains, as that of *Aetna*. About the same time\* *Prometheus* form'd the first Men of the Earth and Water, animating them with the Fire of Heaven which he had stoln away, for which cause *Jupiter* was so incens'd against him, that he commanded *Vulcan* to tye him upon the Mountain *Caucasus* with Iron Chains, and put an Eagle or a Vulture to devour daily his Liver, which every night renew'd again, to his greater and continual torment. He remained in this condition until *Hercules*, by his incomparable virtue and valour, releas'd him. *Jupiter* was not content with his Revenge, he sent for *Pandora*, that wonderful Woman, which he and the other Gods amongst them had made in such a manner, that every one had bestow'd upon her some perfection. By the order of *Jupiter* this † *Pandora* went to *Epimetheus*, the Brother of *Prometheus*, with a Box full of Evils and Diseases, as a Present from the Gods: As soon

*Statit impost pealion*  
*Ossa, pinifer*  
*ambos pres-*  
*sit Olympus,*  
*Sen. in A-*  
*gam.*

\* *Bochart*  
*imagines*  
*that this*  
*Fable is de-*  
*rived from*  
*the signifi-*  
*cation of*  
*the word*  
*Magog,*  
*that was*  
*the name of*  
*Prometheus*  
*for it signi-*  
*fies a heart*  
*devoured,*  
*and consu-*  
*ming with*  
*cares or o-*  
*therwise, in*  
*Phalac. l. 1.*  
*c. 3.*

† *Pandora*  
*was marri-*  
*ed to Epi-*  
*mitheus.*  
*Apollod.*



*Æschyl. In  
Prometh.  
vincit.*

as he had opened it to see what was in it, they did fly abroad into the Air, and scatter'd themselves into all the parts of the Earth, only in the bottom of the Box there was poor *Hope* left alone.

*Jupiter* having so happily overcome all his Enemies, dreamt afterwards of nothing but his Pleasures, which hurried him into many extravagant and infamous Actions. Besides that, he committed Incest with his Sister *Juno*, taking her to Wife; besides the violence committed upon *Ganymedes*, the Son of *Tros*, King of the *Trojans*, whom he stole in the form of an Eagle, and made his Catamite: He committed many thousand Rapes and Villanies to satisfy his brutish passion; as when he took the form of a Bull to steal away *Europa*, the Daughter of *Agenor*, the King of the *Phœnicians*. From this *Europa* the most noble and glorious part of the World hath borrowed its name, Notwithstanding all the diligence, the watchfulness and care of *Acrisius*, the King of *Argos*, who had secured his Daughter *Danae* in a Tower of Brass, this lascivious God found means to enter into it by the top, in the form of a golden Showre, to accomplish his wicked design, for he begot on her *Persæus*, we shall take notice in the following History. The World was so full of his shameful pranks, that we should scarce find an end, if we once began to relate them all: We shall have occasion to mention some of them in the following pages. We may therefore justly take notice with *Tertullian*, that it was no marvel to see all sorts of men every where so debauch'd, and guilty of so many abominable Crimes, seeing that they were persuaded and encourag'd by the example of those, that

that they did adore, and from whom they were to expect punishments or rewards.

*Additional Notes.*

*Jupiter* was the chief of the Gods, therefore \* *Humanis* Kings and Princes were anciently named *Joves*. *Joves vo-* The *Cretans* owned him for their Countryman, *cantur,* as the *Thebans* also, and several other People; but *Plaut. in* the former did shew many years the place where *Casina.* he was buried, as *Lucian* informs us. He was nur- *Hls Epi-* tured up by the Nymphs, and nourished with the *thets, Hir-* milk of a Goat, which he afterwards promoted *cens. Cui* amongst the Stars, and cover'd his *nihil Hercei* *Buckler* with her skin; therefore he is called by the Poets *profuit ara* *Ægiobus Jupiter.* His Mother saved him from the *Jovis. This* cruelty of his Father, and of the *Titans* her Bre- *Alter was* thren, who were always admitted into the room *in the Yard* where she was in labour of her Children, as the *or Hall of* Princes of the Blood Royal of *France* are when *some that* the *Dauphin* is born, into the Queens Chamber. *were free*

was a Protector of Strangers. *Sabadius Jupiter, Jupiter Hammon,* whose Temple was in the midst of the Sands and Hills of *Africa*; for *Is Sand.* *Jupiter Dodoneus,* who gave Oracles in the old Oaks of the Woods of *Dodon.* *Olympus Jupiter.* He was also named *Jupiter Philus,* because he is the God of Love. *Heterius,* because he is the God of Fellowship: *Homogeneus,* the God of Kindred: And *Enhorcius Jup.* because he is the God of Oathes. He is stiled *Aratrius, Canus, Carius, Gnidius, Hipatus, Omarius, &c.* See before. But that which is to be taken notice of in this place is, that there have been many *Jupiters* mentioned in the Poets; *Jupiter Ammon* was the most ancient he was named *Æthiopicus* or *Assabius,* as *Pliny* saith. *Jupiter of Creta, Jupiter Argivus, Jupiter Belus,* worshipped in *Assyria, Phœnicia,* and the East Countries, and called *Baal, Belus, Bell, Helenus, Alagabalus, Jupiter Babylonius, Beelsamen, &c.* *Jupiter of Arcadia* in *Greece,* or *Jupiter Argolicus.* These are the chief that did acknowledge this name. The Heathens knew not unto which of them to pay their respects, as you may see in *Callimach,* *Πῶς καὶ νῦν, διαίστων αἰείσμεν, καὶ λυκαῶν ἐν δοτῇ μάλα θυμῷ, ἐπεὶ ῥῶν ἀμφήειρον ζῶ σὲ μὴ Ἰδαίου· Ἰν ἐν ἔργῳ μύεσθαι, ζῶ σὲ δ' ἐν Ἀρχαῖς, &c.* All the *Jupiters* have lived in several Ages, but the Actions of all are ascribed to one, namely, to *Jupiter of Creta.*

When,

When *Jupiter* went to deliver his Father, an Eagle gave him an happy Omen of his future Victory and Greatness, therefore he claimed that Bird as his own.

The *Cecropes* promised him assistance when he resolved to drive his Father out of the Kingdom, but when they had receiv'd his Money, they refused to follow him; therefore he changed them into Apes.

As soon as *Jupiter* had cast his Father into Prison, from whence he did afterwards escape into *Italy*, all the Gods came to congratulate with him for his Victory in a noble Banquet, unto which they were invited by him; *Apollo* sung his Praises in a purple Garment.

*Jupiter* commanded that Men should not feed upon human Flesh, but content themselves with Acorns, therefore the Oak was dedicated to him. He is called *Jupiter à juvando*; *Diespiter, quasi diei pater*, the Father of the day, and *Ζεύς ἀνὸρ ὁ ζῶν*, Life; because he is taken for the Heavens and Firmament, that by their continual motions and influences do entertain and infuse life into every thing, as also because of the universal power of God, that moves and supports all visible Beings.

He had as many, and as different Statues as Names; the Heathens painted him like an old fellow sitting upon a Throne with a Crown on his head, clothed with a rich garment sparkling with Stars, and representing flashes of fire: In his hand two globes that intimated *Heaven and Earth*, under him *Neptune* a Trident, and a Carpet representing the tail and feathers of a Peacock. Sometimes they gave him Thunderbolts in his hand, which were painted as crooked Iron-bars, sharp at the end, join'd together in the middle. The Egyptians



ptians that worshipped him in the figure of a Ram, represented his Providence, by a Scepter bearing in the top of it a great Eye.

All the People of the World adored him, especially the Romans, who granted to him several Titles of honour, and erected many Temples to him, in their City, the chief was the Capitol; therefore he was called *Capitolinus*. He was also named *Deus pater indiges* by *Aeneas*, when he arriv'd into Italy: *Jupiter inventor* by *Hercules*, when he recovered his Oxen that were lost: *Jupiter sere-trius à serendo hostem* by *Romulus*, who built him a Temple: *Jupiter Stator à sistendo*, because he stopt the Romans in their flight at the request of *Romulus*: *Latialis Jupiter*, was he that was worshipped by the Latine People as well as by the Romans. There were also in Rome, *Jupiter Sponsor*, *Jupiter Imperator*, *Jupiter Pistor*, *Jupiter Victor*, *Jupiter Lucetius à luce*, *Jupiter Tonans*, *Jupiter Ultor*, *Conservator*, & *Jupiter Fagutalis*, because the Beech-tree was dedicated to him, *Jupiter Prædator*, *Marianus*, *Pompeianus*, because *Marius* and *Pompey* had built for him these stately Edifices.

#### CHAP. IV.

Of Juno, and of her Children.

**J**UNO was named the Queen of the Gods, the Goddess of the Kingdoms and Riches, because she was Wife of *Jupiter*. She had also a Jurisdiction and a command over Marriages, and Child bearing, which caused many fair Temples and Altars to be erected to her honour. She brought

*Ades d.  
magni so-  
ror & con-  
jux consors  
sceptri Re-  
gia Juno.  
Sep. in A.  
gamem.*

\* *Apothod.*  
saith, that  
*Jupiter*  
kick'd him  
down from  
Heaven be-  
cause he  
offered to  
rescue his  
Mother  
*Juno* out of  
*Jupiter's*  
hands. *Ho-*  
*mer* con-  
firms this  
opinion, I-  
*liad* 1. ver.  
590. for  
there *Vul-*  
*can* tells  
his Mo-  
ther *Juno*,

ἡδὴ γὰρ καὶ ἄλλοι ἀλεξάνδρου μεμαῶτα ῥήτε ποδὶς τετραγὼν ἀπὸ Γηῆς  
δεσποῖσιτο. There have been several *Vulcans*, the first was the Son of  
*Cælus*; the second of *Nilus*, named *Opas*; the third, of *Jupiter* and of  
*Juno*; the fourth was the Son of *Manalius*, he lived near *Sicily*, in the  
Island called *Vulcania Insule*.

*Vulcan* did  
the office  
of a Mid-  
wife at this  
time, for  
with a  
sharp hat-  
chet he slit  
*Jupiter's*  
Skull, for  
*Pallas* to  
creep out.  
*Lucian.*  
*Dial.*

brought forth *Hebe*, Goddess of youth, and ad-  
vanced her so far in the favour of *Jupiter*, that she  
always poured forth unto him *Nectar* to drink,  
until she was displac'd by *Ganymedes*. *Vulcan* was  
also her Son; but when *Jupiter* saw how ill-shap'd  
and ugly he was to behold, when he came first  
into the World, he \* kikt him down from Hea-  
ven, so that the poor babe fell upon the Earth,  
and broke one of his legs, whereof he halted e-  
ver after. When he came to be of years, he fol-  
lowed the trade of a Blacksmith, and work'd  
for the rest of the Gods, especially for *Jupiter*,  
for whom he made Thunderbolts. For that pur-  
pose he had several Forges, or Shops in the Isles  
of *Lemnos*, *Lipara*, and in Mount *Aetna*. Some  
were appointed to assist him, and they were cal-  
led *Cyclops*, because they had but one great Eye  
in the middle of their Forehead; the most famous  
of them were *Brontes*, *Steropes* and *Pyracmon*.

But that we may return to the affairs of *Juno*,  
the Poets mention a great injury, that she pre-  
tended to have received from *Jupiter*, when he  
was resolved alone, without her assistance, to  
bring forth the Goddess *Pallas*, otherwise called  
*Minerva*. They tell us, that he performed his  
design, and that *Pallas* came out of his Brain in  
gallant Armor, with a Lance in her hand, dancing  
a Dance called the *Pyrrhick*, which was proper  
to Martial Men, invented by *Pyrrhus* Son of  
*Achilles*, and which was an agreeable Tune nam'd  
*Hyporcbematick*. For these Reasons she was  
held

held to be the Goddess of War, and to have an <sup>ἡδὺν αὐ-</sup> hand and insight in all the Battels; they did ne- <sup>γνὶ μίλει</sup> vertheless attribute to her the Invention of several <sup>πολεμικὰ</sup> Arts and Sciences, which are the Ornaments of <sup>ἔργα, λαίη</sup> Peace; therefore the *Asbenians* paid unto her a <sup>Homer of</sup> singular homage and respect, having instituted <sup>Pallas.</sup> several solemn Festivals in honour of this Goddess, as the *Panathenees* which were kept with divers rare Spectacles, and expressions of Joy. *Juno* was inwardly chafed at the birth of this Goddess, because she had no hand in the Business; and therefore she resolved to revenge her self upon *Jupiter*, by the like action; and to have a Child without any acquaintance with her Husband. The Goddess *Flora*, saith *Ovid*, taught her the means, by giving unto her a certain Flower, of a strange nature, which caused her to conceive and bring forth *Mars*, the God of War, as well as *Pallas*.

*Juno* entertained in her service a certain fellow <sup>NonDionys</sup> full of Eyes, call'd *Argus*, to observe and relate <sup>lib. 3:</sup> unto her the actions of her Husband *Jupiter*: when part of his Eyes were oppress'd with sleep, the rest were waking. But *Jupiter* was not pleas'd with this watchful Spy, and therefore he sent <sup>\* Βυκόλον</sup> the God <sup>\* Mercurius</sup> to lull him asleep with his <sup>ἄπορρῆ, ἢ</sup> Pipe, and kill him, at which *Juno* was inwardly <sup>\* Ἀρεαλὺ-</sup> grieved. Therefore to reward the faithfulness <sup>αὐτοῦ δῖο.</sup> of her dead Servant, she chang'd him into a state <sup>μῶ, δὲ</sup> ly Peacock, that shews yet in his feathers the <sup>Mercurio</sup> great number of the Eyes of *Argus*. <sup>Non Dionys. l. 13.</sup>

*Additional Note.*

*Juno* the Sister of *Jupiter* signifies the † air; she † <sup>† Greek ἄρ</sup> saved her Brother from death as soon as he was <sup>αὐτῆς ἰσ-</sup> born; he requited that good office by marrying, <sup>uado. quia</sup> and raising her to the honour of *Queen* of Heaven <sup>per omnia</sup> and <sup>penetrat</sup> <sup>and invadit.</sup>



and Earth. But she was not willing to consent to this incestuous Marriage; therefore *Jupiter* imploy'd his skill and wit to bring it to pass. He took the shape of a *Cuckow*, and in a Storm lighted upon her Lap: *Juno* out of pity receiv'd the bird into her bosom, to shelter it from the violence of the weather; but when the lubril Bird felt the warmth of her body, it took again the form of *Jupiter*, who obtained his desire, by a promise of present Marriage. Therefore at *Argos* a Cuckow was adored for *Jupiter*.

\* *Hesych.*  
saith, that  
*Juno* was  
named in  
*Babylon* *A-*  
*da*, in *Tyre*,  
*Isea* and *Be-*  
*lethes*: Her  
ordinary  
Epithets

were, *Luci-*  
*na*, *Natalis*,  
*Egeria*, *Pa-*  
*nia*, &c.  
when she  
was con-  
cerned with  
Marriages  
and Child-  
bearing, *ti-*  
*na*, *Maxi-*  
*ma Regina*,  
*Monta*, *Se-*  
*spita*, *Ma-*  
*tuta*, *Novel-*  
*la*, *Calenda-*  
*ris*, *Caprati-*  
*na*, *Lavinia*,  
*Feronia*,  
*aipeay* &c.

*Samia* in  
*Boacis*, *Ar-*  
*giva*, *diuina*,  
*lavis* *Acrea*,  
*Cyprea*, *Am-*  
*monia*, *Bu-*  
*mea*, *Phari-*  
*gaea*, *Hoplif-*  
*mia*, &c.

*Juno* was represented upon a *Throne*, sitting with a *Scepter* in her hand, and a *Crown* of Gold upon her head that touch'd the Clouds. Round about her was the fair and beautiful *Iris* that is called *Nuncia Junonis*, on every side she was attended by *Peacocks*, named therefore *Aves Junonis*. She was also represented in another manner, as she was taken for the moon. She was thus called *Lucina*, and painted with beams of light about her face sitting upon *Lyons*, a *Scepter* and a *Spindle* in her hand; and because the *Moon* hath power upon *Women* with Child, they made their *Ad-*  
*dress*es unto her in their pain, saying, *Juno Lu-*  
*cina, fer opem.*

*Juno* was also painted with *Sheers* and a *Platter* in her hand, cloathed with a *Goats skin*, crown'd and girded with *Vine Branches*, and under her feet a *Lyones*. On the top of her *Scepter*, which was sometimes given to her, was the Image of a *Cuckow*, and *Castor* and *Pollux* two *Meteors*, waiting upon her.

\* Or *Curis*:  
See *Marti-*  
*an*. *Sospita*  
*Juno* was  
worshipped  
in *Lavini-*  
*um*, *Tit. Liv.*

She was adored by all Nations of the World, and by all sorts of people. The Souldiers called her \* *Curetis* the common people *Populania*, the rich Misers *Soricena* or *Sospitatrix*, and *Opipena*, the

the new married people *Introduca*, *Domiduca*, *Unxia*, *Cinxia*, the Women with Child *Fluona* and *Lucina*. Three Cities worshipped her more than any others, *Mycene*, *Sparta*, and *Argos*. The Poets say, that she spent her Maiden time at *Samos*, a very pleasant Island of the *Archipelagus*, and that *Jupiter* married her there. It is certain, a yearly Solemnity was performed every year in remembrance of her Marriage, called *Junonia*; at which time the Maids of all Ages ran Races in honour of this Goddess, unto whom they petitioned for Husbands, calling her *Juno pronuba*, and *Jugalis*; and in *Rome* an altar was dedicated to this *Juno Juga*, where the new married couple did appear to offer Sacrifice. In which this is remarkable, \* that they took from the Sacrificed Beast the Gall, and cast it behind the Altar to express how all displeasure should be banished from such Persons.

The Temple of *Juno* was open on the top, and *Numa Pompilius* commanded, that all Whores should not so much as touch or come near her Walls, because there had been none so much persecuted by such sort of people as she, & none had greater cause to abominate them, for her lecherous *Jupiter* was seldom without half a dozen Mistresses. In the War of the Gyants, in the general fright of the Gods, she fled into *Egypt*, and took upon her the form of a white Cow; which may be the cause wherefore this Animal was ador'd by the Inhabitants. The Heathens offer'd to her a white Cow, Geese, and Ravens in Sacrifice. *Adrianus* the Roman Emperor, presented her a rich Gift: In one of her Temples he dedicated a Peacock, her beloved Bird of pure Gold, with wings round about, at the extremities he caused all manner of

*Juno Febru-*  
alis was a-  
dored in  
February.

From  
hence Mar-  
riage is  
called *Vin-*  
cta *Juga-*  
lia.

\* Che tien  
del nodoma-  
rital la cu-  
na. *Vinz.*  
*Gattar.*  
*mag. degli*  
*Dei.*

sparkling and precious Stones to be put; that they might serve in lieu of Eyes, and represent the perfect form of a Peacock.

*Juno* was often offended with *Jupiter*, as she had just reason, and he in like manner, was displeased with her; therefore in his anger *Homer* tells us, that he hang'd her up by the heels. At which sight all the gods took *Juno's* part, and laboured to cast *Jupiter* out of Heaven, but their endeavours were in vain.

She hated all the Children of her Husband's Concubines, especially *Hercules*; therefore she appointed unto him all his Adventures, and he in a tumult unfortunately gave her a wound.

\*This Juno was named Juno Sora-  
ria. There was also in

Rome, Juno  
Calendaris,  
because she  
was ho-  
noured in  
the Ca-  
lends. Juno  
Novelia;

Junco,  
Februaria,  
Opigena,  
Populonea,  
& c. Ilythia  
was also

daughter  
of Juno, cal-  
led other-  
wise Lucina  
*Præpositam*  
*timidis pa-*  
*rientibus I-*

lithyam. Q  
4. Iiad.  
Juno, and  
Hebe is call  
Odyss. II.

\* It was to this Goddess that *Horatius*, who got the Victory of the *Curii* built a Temple, to make expiation for the horrid crime committed in his anger; for he kill'd in a fury his own Sister, because she wept for her Servant, whom her brother had slain in a Duel, upon which the happiness of *Rome* depended.

*Funones* were the *Genii* or *Demonies*, that waited upon Women, but of them hereafter,

The Children of *Juno* were *Hebe, Vulcan, Mars, Eileithuia*, and *Arge*.

*Hebe*, the Goddess of Youth, was painted as a dainty Girl, covered with Garlands and Flowers.

Her mother conceived her in a pleasant manner, without any acquaintance with a Male ; for she

was invited to a sumptuous Feast by *Neptune* in *Jupiter's* Palace, and there she met with a dainty

lithyam. Ovid Met. l. 9. She is named Ἥβη νῆκταρ ἰανόβοιο, *Homer*  
*A. Iiad.* Apollod. saith, that *Hebe* was the Daughter of *Jupiter* and of  
*Juno*, and that *Vulcan* was the Son of *Juno* only; and *Homer* Odyss. 12.  
*Hebe* is named χρυσόστειρον; by *Hesiod* in *Theog.* καλίστη; by *Homer*  
Odyss. 11. λυκίστη; by *Theocritus* πολυκετής.



Sallad of Lettuce, that moved her imagination, & caused her to conceive this *Hebe*, whose beauty advanc'd her into *Jupiter's* favour, and in his service, for her Office was to present the Cup to him when he was at dinner with the other Gods.

A misfortune happen'd to this young Girl at a solemn Feast, in the presence of all the Heavenly Company that was invited, her heels tript up, and discover'd her nakedness to them; which accident made *Jupiter* remove her, and place *Ganymedes* in her Office. She had several fair Temples built unto her, especially near *Athens*, where all Vagabonds and idle Knaves found a favourable Sanctuary, and good entertainment. The Poets tell us, that when *Hercules* was admitted amongst the Gods, *Jupiter* recommended him for an Husband to *Hebe*, who was married to him. From this jolly and pleasant Goddess, all merry meetings of Youth are named *Hebetria*.

Greek Ἥβη-  
τήριον.  
In Greek  
ἡβας θ.  
from παρῶ  
to be bright  
or from  
ἡβθαι to  
burn. *Vul-*  
*cannus à vol-*  
*vendo, or à*  
*volando*  
*Candor.* He  
was nam'd

*Vulcan* was also a Child of *Juno*, nursed by *Tbetis*, and the Nymphs, when *Jupiter* kickt him out of heaven. He is taken for the Natural Heat; therefore the *Egyptians* in their Hierogl. phicks represent an Egg proceeding out of *Jupiter's* mouth, from which *Vulcan* was ingendred. The Lightning was ascribed to him, when it was dusky and darkish, as the white Lightning

*Lemnius*, or *Lemniaca stirps*, from the Island *Lemnos* where he fell down; *Junonigena*, *Mulcifer*, & *Mulciber*, à molliendo ferro; ductor ferreus, *Ætneus Deus*; at the foot of this Mountain there was a Temple erected, and a Grove planted in honour of him, which was kept by Dogs, that did tear the vicious in pieces (if they offer to approach) but they savn upon such as were vertuous and good men. He is also named *Ignipotens*, ἀλλοτριότης ἢ ὡς ἀμειβόμενος; and by *Homer* κλυδωνιπτε, and πυρροτόχης; and by the *Egyptians*, *Phthas*, or *Aphthas*; of whom is the Proverb mentioned by *Suidas*, ἀεὶ δὲς Κοι λαλάμενος. *Vulcannus* hath advised you, or spoken to you.

\* The Star to *Minerva*, and the red to *Jupiter*. He was an ill shap'd Wretch,\* insomuch, that *Minerva* scorn'd his offers, when she was courted by him; he behaved himself very generously in the War of the Gyants, for he began the onser, while many of the other Gods fled away. His two wives were *Aglaia* and *Venus*. The latter had no kindness for him, because of his deformity? therefore she sought satisfaction somewhere else, and readily accepted of the embraces of *Mars*: But *Apollo* gave notice of the meeting to poor † *Vulcan*, who found away to surprize the Knave in bed with his wife. For spreading his Net all over the place, he caught them there together; and put them to greater shame, he sent for all the Gods to be Witnesses of her dishonesty and of his own dishonour.

*Philosfr.*

† *Gallus* was the Centinel at the door, and because he gave not notice of *Apollo's* rising, he was turn'd into a Cock that now fore-tells his rising in the Heavens.

|| Greek *ἀγνός*, *δορὶ* & *αἰσπερ* from killing. The *Scythians* had no other God, *Justin. Herodotus* saith, that they worshipped other Gods, but did allow no Temples nor Statues but only to *Mars*. *Claudian.*

He was the only *Black smith* that made the Chariot of the Sun, the Armor of the Gods, and of the Heroes, and *Jupiter's* Thunderbolts. His Feasts were named *Protervia*. The Romans ran about with lighted Torches in honour of him, and sacrificed unto him the Lyon.

*Mars*, or || *Mavors*, was another of *Juno's* Children, begat without her Husbands assistance, in revenge of the affront received from *Jupiter*, who brought forth *Pallas* in the same manner, without *Juno's* privity. But some, as *Pburnatus* saith, that he was the Son of *Jupiter* and of *Enyo*; and *Homer* in his fifth Book of *Iliads* saith, that he was the Son of *Jupiter* and *Juno*. He was never welcome to *Jupiter*, but in his Minority was nursed by *Thero* in the Northern Climates, that are inclinable to War. He was represented upon a high Chariot, drawn by two furious Horses, nam'd by some

some *Terror* and *Fear*, with all his Armour Defensive and Offensive. His attendance were three frightful Spirits, *Apprehension*, *Contention*, and *Clamour*. Before him \* *Fame* full of Eyes, Ears, and Tongues, did fly. His Sister was *Bellona*, that had usually a bloody Whip in her hand. He was said to be born in *Thracia*, because the People of that Countrey offered unto him Humane Sacrifices, as other People did the *Wolf* the *Vulture*, the *Dog*, the *Pye*, the *Calf*, and the *Horse*. He was mightily esteem'd of the *Romans*, because they held their beginning from him, and gave out that *Romulus* was his Son. Yet they would not suffer his Statues and Images to be rais'd in their City, but caus'd them to stand without, to intimate their inclination rather to Foreign than Civil War. His Priests were named *Salii*, because they did skip about his Altars that were erected under the same Roof as those of *Venus*, to expresse the happy influences, that the Stars, *Mars* and *Venus*, do pour upon Children when they meet in their Nativities,

*Mavors, sanguinea qui cuspidē verberat urbes,* Claudian.

*Et Venas, humanas quæ laxat in otia curas,*

*Aurati delubra tenent communia templi.*

The Poets take notice, that *Mars* was releas'd at the request of *Neptune*, when he was caught in *Vulcan's* Bed with *Venus*; for that old God considered how it might be his own case to be surpris'd in the same manner.



## CHAP. V.

## Of Apollo, and of the Sun.

\* He is na-

med *medus* because he killed at

Cuffs *Phor.*

has a cruel

Robber,

that hin-

dered the

access to

his Temple

in *Delphos.*

The *Lear-*

ed *Bochar-*

tus thinks,

that *Apollo*

was the

Son of *Ju-*

piter *Ham-*

mon, nam'd

*Put.* It is

certain,

that there

have been

five *Apollo's*

so named,

one born

in *Delos,*

the other

In the *East*

Country,

whom

some think

to be *Jo-*

*sua,* or *Her-*

*cules Æ-*

*gyptius,* a-

nother in

*Africa, &c.*

AT last *Jupiter* began to be weary of *Juno*, and to desire change; therefore to satisfy his appetite, he cast his affections upon *Latona*, whom he entirely loved. *Juno* was enraged, when she heard of her Rivals happiness, and sent against her a Serpent of a prodigious bigness, named *Python*, who crept out of that filthy slime and matter which remained after the Deluge of *Deucalion*, whereof we shall have occasion to speak hereafter. And to the end, that the poor *Latona* might not escape the fury of this Monster, *Juno* had covenanted with the Earth to allow her no other retreat, besides the Island of *Delos*, which then was floating in the *Ægean Sea*, and sunk under water. *Neptune* out of pity raised it up, and fixed it in a place, so that it might serve for a refuge and dwelling to this Exiled Creature, when she was near the time of her Delivery. *Latona* was there brought to Bed of *Apollo* and *Diana* upon a large Palm-tree-leaf, which by chance was found in that desolate Island.

When *Apollo* came to be of years, he remembered unto what shifts and extremities the Serpent *Python* had reduced his poor Mother; therefore he kill'd him with his Bow and Arrows, after a long and grievous fight, during which, these words *Io Pean* were frequently heard in the Air. From hence is derived the custom of singing and repeating

repeating these words, in the publick Plays, and in Triumphs and Victories.

After this happy Combat, he begot a Son called *Esculapius*, whom he committed to the Tuition of *Chiron* the Centaur, to be brought up in the Mysteries of Physick, whereof he was afterwards esteemed the God. But *Jupiter* struck this *Esculapius* with his Thunderbolts, because he restored to life *Hyppolitus*, who had been torn in pieces by his own Chariot-horses, when he fled from the fury of his Father, as we shall see in the story of *Theseus*. The death of *Esculapius* did not a little afflict *Apollo*, and because he could not revenge himself upon *Jupiter*, he killed the *Cyclops* that had made the Thunderbolts, with which his Son had been smitten. *Jupiter* was highly incensed at him for this action, and therefore banish'd him out of Heaven, and depriv'd him of the priviledges of his Divinity for a time. Whilst he was thus banish'd, & shut out of Heaven, he endured a world of Misery. His poverty constrained him to go to the Service of *Admetus* King of *Thessaly*, to feed his Sheep for a livelihood. For that reason he was esteemed the God of shepherds: In this Quality they did offer unto him the *Wolf*, the enemy of the Sheep. As he one day kept his Cows, *Mercury*, the God of Thieves, stole from him one of the best, and when he complained of it, and sought satisfaction, the Thief very subtilly stole from him his Quiver that hung upon his shoulders; all this was turned into sport and laughter.

The misery of *Apollo* could not hinder him from falling in love with *Daphne*, who would never consent unto his entreaties. As she was one day running from his pursuits, she was chang'd into

φοῖβε 'Α.  
πολλωνος  
κεστρεον  
διδος  
αγλασι-  
μων. Orph.  
de Escula-  
pio, in Hym.  
Heraclit. de  
Incredibil.

Apoliod.

From hence  
the Prov.  
εγωμς α-  
μυστος  
a witty  
child, be-  
cause he  
was a

young Thief.

Pont arcum  
Pean, cele-  
resque re-  
conde sagit-  
tas; Non te  
virgo fu-  
git, sed tua  
tela times.  
Anson. E-  
pigr. 100.

into a laurel, which therefore was consecrated unto *Apollo*. But he met afterwards with a greater misfortune, when he played with little *Hyacinthus*, his Darling; for while he was sporting with him by chance, he strook him in such a manner, that he died presently after: The Earth so much mov'd with compassion at this unhappy accident, that she caused the Flower *Hyacinthus* a Violet to rise out of the drops of his Blood, to perpetuate his name to Posterity. *Apollo* was in no small danger by this misfortune; for some did concern themselves for the death of *Hyacinthus*, seeking to revenge themselves upon him; of whom being jealous, he fled to the City of *Troy*, where he met with *Neptune*, fallen also into the displeasure of *Jupiter*.

Both together seeing themselves reduced to extreme poverty, in a strange County, far from their possessions, resolved to enter themselves into the service of King *Laomedon*, to help to build his City. They wrought long for this ungrateful King; but when they saw no hopes of the Reward promised to their Labours, they threatned to revenge themselves; *Neptune* with the swelling Waves of the Sea almost drowned him, and all his people; and *Apollo* sent amongst them such a furious pestilence, that it caused every where great Desolation and Slaughter.

*Apollo*.  
lib. 2.

When *Laomedon* saw into what inconveniencies his perfidious dealing had brought him, he consulted the Oracle, that informed him, that there was no other way to appease the displeasure of these angry Gods, but by exposing every year a Virgin of *Troy*, to be devoured by the Sea Monsters. The Lot fell at last upon the Kings Daughter, *Hesione*; but *Hercules* offered to deliver



deliver her, and fight with the Sea-Monster, if *Laomedon* would give him for the reward of his *old* Service, the Horses begot of Divine Seed, which were then in his Stables at *Troy*. The promise was made, but perfidious *Laomedon*, stood not to it, when *Hesione* was set at Liberty; which so much incensed *Hercules*, that he laid Siege to the City of *Troy*, took and sackt it, kill'd *Laomedon*, and carried his Son into Captivity, who was afterwards redeemed by the *Trojans*, and for that cause was named *Priamus*, as we shall see in the sequel of our discourse.

After all these misfortunes, *Apollo* re-assumed again his Divinity, and became one of the most noted of all the Gods, not only by the great number of Oracles, that he gave in several parts of the World, but also by the several Functions and Offices that were attributed unto him, and by the famous Persons, that were said to be his Sons.

*First*, He was taken for the Sun, and in this Quality, he had the name of *Phæbus* given to him, that is by interpretation, *The light of the Living*. It is true, that some differ in their relations concerning the *Sun*, and say, that his Father was one of the *Titans*, named *Hyperion*, from whence it is, that he is called *Titan*. They have imagined, that he rides upon a glorious Chariot, and that every night he goes down to rest in the Ocean, until the next day, when the hours do prepare him his Horses to begin again his Course. He seemed to delight in the Isle of *Rhodes*, more than in any other part of the Earth, for this reason; because, as *Solinus* reports, there is never any day so dark or clouded, but the *Sun* appears to the inhabitants there. Besides  
they

From  
hence the  
Proverb,  
Κοινὸν αἶμα  
τὸ μέγεθος  
of a huge  
Body.

they say, that in this Island he begat his Daughter *Rhodia*, He sent down into it showers of Gold, and caused on his Birth day Roses to open and spread. The *Rhodians* dedicated unto him that famous *Colossus* of Brass, of 800 feet in height, and of a proportionable bigness, which was broken down by the *Saracens*, that took the Island, in the year of our Lord 684. When it was beat in pieces, they loaded above 900 Camels with it. This was esteemed one of the seven Wonders of the World.

The *Pythia*  
did give  
Oracles out  
of her Bel-  
ly, without  
the assi-  
stance of  
mouth or  
tongue,  
therefore  
called  
ἑρπασσι-  
μῶδες.  
*Plutarch.*  
*de Orac.*  
\* *Palæphat.*  
*de Incred.*  
*lib. 1.*

Amongst the famous places where *Apollo* gave Oracles, *Delphos* was the chief. In it was a glorious Temple, or Fabrick, enriched with innumerable Gifts, which came from every corner of the World. In it was a Woman Priest named *Phæbas*, otherwise *Pythia*, or *Pythoniſſa*, that received the Enthusiasm, sitting upon a little Table, supported with three feet; it was called *Τρίπους*, or *Cortina*, because it was covered with the Skin of the Serpent *Python*.

This God was also esteem'd the \* Invention of Musick, he fled the Satyr *Marsius* alive, because he was so impudent and daring as to challenge him to sing. The *Muses*, that were Daughters of *Jupiter*, and of *Mnemosyne*, were committed to his tuition; their names were *Calliope*, *Clio*, *Erato*, *Talia*, *Melpomene*, *Terpsichore*, *Euterpe*, *Polymnia*, or *Polybymnia*, and *Urania*. They had several names, according to the several places where they dwelt; sometimes they were called *Pierides*, because of the Forest *Pieris* in *Macedonia*, where they were said to be born; sometimes *Heliconiades* from the Mountain *Helicon*, which is nigh to their beloved *Parnassus*, from whence also they were named

*Par-*

*Parnassides* ; and *Cytberides*, from the Mountain *Cytberon* ; *Castalides*, and *Aganippides*, from two noted Fountains that were Consecrated to them.

These *Muses*, by the assistance of *Apollo*, invented Musick. Their chief Office was to be present at the solemn Festivals, and sacred Banquets, and there to sing the praises of famous Men, that they might encourage others to undertake glorious actions. They were esteem'd for their Chastity, which they did profess so much, that when *Adonis*, the Favourite of *Venus*, offered to stir up in them some inclinations of Love, they fell upon him, and put him to death, as some report.

The Children of *Apollo* were many ; besides that *Rhodia* mentioned before, he had *Ætha*, the Father of *Medea*, King of *Colchos*, unto whom was committed the Golden Fleece, by *Phrixus*, the Son of *Athamas* King of *Thebes*, when he fled with his Sister from the fury of his Step-mother as you shall see in the eleventh Chapter. *Apollo* had another Daughter named *Pasiphae*, married to *Minos* King of *Crete* ; but she grew amorous of a Bull, by whom she had the Monster called *Minotaure* : *Phaeton* was also his Son : This young Gallant had an ambitious fancy to govern the Chariot of the *Sun*, and to give light to the World for one day : But not knowing the right way through the middle of the Air, and wanting strength to rule the wing'd Horses, that ran so swiftly, he set the Heaven and part of the Earth in a flame : For which cause *Jupiter* being offended, kill'd him with his Thunderbolts, and cast him head-long into the River of *Padus* in *Italy*, that is otherwise called *Erida*.

From this  
accident  
the Inha-  
bitants of  
*Africa* are  
black, as  
some say.



*Eridanus*; where his Sisters afflicted with his misfortune, were chang'd into Poplar-trees, and their Tears into Amber, as the Poets say.

After this Conflagration, there happened an Universal Deluge, when *Deucalion*, the Son of *Prometheus*, was King of *Thessaly*; for the waters were so great, as they say, that all living Creatures were destroyed, only *Deucalion*, and \* *Pyrrha* his Wife, were forced for the safety of their lives to seek a retreat upon the top of Mount *Parnassus*. When the Waters were abated, and they saw themselves alone in the World, they requested the Gods, to create some other Men, to keep them company, or to deprive them of their lives. *Themis*, the Goddess of Justice, sent them word, that their desire might be accomplished, if they did but cast behind them the bones of their Parents. They presently imagined, that this Parent was the Earth; therefore according to this order, they gathered up the stones, and cast them behind their backs. Those that were cast by *Deucalion*, were turned into Men; and those that came from *Pyrrha*, became Women. By this Stony Generation all the Earth hath been filled. This Deluge, and another that happened in the time of *Ogyges* King of *Thebes*, are the most remarkable in the Writings of the Poets.

\* Daughter of *Pandora* and of *Epimetheus*.

*Apollod.* faith, that *Jupiter* sent *Mercury* to inform *Deucalion* what he should do.

*Ætoli populi,*  
*quasi lapides*  
*lapis.*

#### Additional Note.

This *Deucalion* is commended for his Piety and Justice, and is said to have built the first Temple for the Worship of God: It is plain by the circumstances mentioned in the Poets, that this Fable is borrow'd from the truth of Scripture, from the History of *Noah*, who saved himself and his Family from the Universal Deluge by God's appoint-

appointment. *Nicolaus Damascenus* and *Berosus Chaldaeus*, two of the ancientest Historians, mention this Deluge with some difference from the Scripture. They say, that the Ark in which Mankind was saved continued till their days upon Mount *Barin* in *Armenia*, where it was worship'd, as well in requital of that good Service that it had render'd, as because of those Diseases that it cur'd, and the Miracles that were ascribed to it. *Abydenus* relates the same Story with some change of Names. This is an infallible Argument to prove the truth of this Story, seeing so many persons, that lived at such a distance one from another, that they had scarce any correspondence between themselves, but none with the Possessors of *Moses's* Writings, do all agree in one relation. From hence it may be easily prov'd that they had this, and all their other Stories that are agreeable to those of *Moses*, from the Tradition of their Forefathers, as *Moses* had his.

*Euseb. in  
Evangel.  
praepar.*

\* *Ἀπολλών*  
*abstrahitur  
à destruendo.* His

*Cicero* mentions four \* *Apollo's*; the ancientest was the Son of *Vulcan*; the second the Son of a *Corybant*, born in *Creta*; the third was of *Jupiter* and of *Latona*, who came from the Northern Climates, and Set up his Standard at *Delpbos*; the last was an *Arcadian* born, called *Nomius*, because he gave unto them Laws: *Arnobius* speaks of the fifth, who was the Son of *Jupiter*, and of the Air, otherwise called *Sol*. All their actions are attributed to this *Apollo*, the Son of *Latona*.

Names are,  
*Nomius, A-*  
*bies, Egy-*  
*ptius, Agae-*  
*us, Cerdus,*  
*Lycius, Gry-*  
*neus, Doli-*  
*us, Lemius,*  
*Nepaus,*  
*Patareus,*  
*Parnopius,*

*Apollo* was one of the most gentile Gods of the Heathens, of whom they do not relate such filthy Stories as of the others. He was the God of Wisdom, Physick, Musick, Learning, and of Archery. He was represented as a young Man, without a Beard, and Rays of Light about his

*Hyperbore-*  
*us, Thyræus;*  
all these  
Names are  
derived  
from places  
where he  
was wor-  
shipped.

D

Head,

He was na-  
med also

Οὐρανός, be-  
cause the

Sun is the  
Author of

health; Cae-  
lispex, La-

sons, Del-  
phicus Trio-

pius, Pious,  
from

Mountains  
near Thibes;

by the Egp-  
tians he

was called  
Horus;

Plato, in Isid.

By others,  
Φαεινός, be-

τὸς, ὁ δὲ τις πο-

καρδίας,  
ἡ ἀσπίς, &c.

Clarius,  
from the

City Clarus  
of Asia;

Phaeton,  
Parrhasius,

Hyacinthi-  
des, Musa-

getes; and  
many other

names are  
given to

him, from  
the places

where his  
Temple stood.

† Apollod.

saith, that  
the Serpent

Pytho was  
kill'd by

Head; in one hand was an Harp and three Graces,  
and in the other a Shield and Arrows. He was  
reputed the Father of many eminent persons of  
Esculapius, of Eleutherius, of Delphus, of Philan-  
drus, of Janus, of Miletus, and of Arabus, &c.

He was famous for Oracles; at Delphos was  
a most stately Temple, enriched with the gifts of  
many Princes, dedicated to Apollo: Cræsus filled  
it with much Gold and Silver. In it was a dark  
Cave, where a Trivet of Gold stood, upon  
which the Pythia or Priest of Apollo did sit. When  
the Oracle was consulted, she began immediate-

ly to swell and Fume, being possessed with an  
evil Spirit, which gave an answer to the Parties  
that were present, who never appear'd with em-  
pty hands. The custom was, before the Oracle  
was question'd, to offer sacrifice to Apollo, that was  
there named Ismenius. Now the Sacrifices that

were pleasing to him, were Bullocks, Lambs, and  
young Heifers: The Wolf also, the Crow, the  
Swan, the Hawk, the Juniper, the Laurel, the  
Olive, and the Hyacinth, were consecrated to him.

Some say, that under the Trivet\* hath been seen  
a Dragon †, that gave Answers to the Petiti-

ners. In several places he gave Oracles, but the  
most noted was at Delphos, a City in Greece, that  
is said to be in the middle of the World; for

the Poets report, that Jupiter, being desirous to  
know where the middle was, let fly two Eagles

at the same instant, the one from the East, the  
other from the West, and that they both met at the

City of Delphos: therefore in remembrance of

where his Temple stood. \* τὰ ἐν τῷ τετραπύρῳ. Prov. An infallible truth.

† Apollod. saith, that the Serpent Pytho was kill'd by Apollo, because it  
did hinder the approach to the Cave where the Oracles were delivered  
at Delphos, and so he became Master of that Temple, that did belong  
before to Themis.

this



this, a golden Eagle was laid up in the Temple, and consecrated to *Apollo*.

During his disgrace, he assisted *Alcathous*, as well as *Laomedon*, to build his Labyrinth, where he had fixed a Stone, upon which his Harp being laid, it gave unto it the wonderful vertue of sounding melodious Tunes, when it was touch'd with any hard Instrument.

The Romans erected several Altars to this God, The Persians distinguish'd by many names. There was one to *Apollo Caelispex*, and the other to *Apollo Medicus*. And when *Augustus* got the Victory of *Antoninus* and *Cleopatra*, he built a Temple to *Apollo Palatinus*, called also *Actiacus Navilis*, and *Parætonius*. The Doors were of Ivory and Gold, and within were many Statues of Gold and Silver; it was also enrich'd with the spoils of the Enemy; there was also in Rome, *Apollo Sandaliarius*, *Sesianus*, *Torator*, *Thauscanicus*. They solemniz'd in honour of him publick Plays, call'd *Ludi Apollinares*.

\* *Esculapius* was one of his Sons, begotten of the Nymph *Coronis*, and because she had admitted another to her Bed, when she was big with Child, some say *Apollo* kill'd her with an Arrow, but he saved the Child by cutting it out of her Womb. The Truth is, this *Esculapius* was a poor Infant cast away, and laid in a Wood near *Epidaurus*, by the cruel Parents, that were ashamed to own it. Some *Huntsmen* fortunately found it, and seeing a lighted flame about the Head, they look'd upon

quia Medici sunt crudeles, & blandi. Omnes Medici dicebantur *Esculapii*, Named *Phœbigena* of *Phœbus*, *Coronides* from his mother *Coronis*, *Tricæus*, *Epidaurius*, *Pergamæus*, καὶ ποτὶ, *Demenatus*, παλαιῶν, ἡμετέριον, ἀγλαῶτα, ἀγλαῶν. Deus *Opifer* & *Salutifer*, ὁ ἀνὰ τὴν ἰατρικὴν. He is called by *Orpheus*, Ποσειδῶν Ἀπολλωνος καὶ Ἑρμῆος παῖς ἀγλαῖς, ἡγεμὼν ἰσθμῶν, ὁ ἰατρικῶν, &c.

it as a Prognostick of the Child's future Greatness; It was therefore deliver'd by them to a Nurse named *Trigo*, but the Poets say a Goat gave him suck. He studied Physick under *Chiron* the Centaur, and prov'd so excellent a Proficient in this kind of Learning, that he was generally esteem'd the God of Physick. In the City of *Tetrapolis*, belonging to the *Ionians*, he had a Temple full of rare Gifts, offer'd by those that ascribed their recoveries from sickness to the Power of *Æsculapius*. The walls also were cover'd and hung with the memorials of the *Miracles* done by him.

The *Romans* sent for him from *Epidaurus*, when their City was troubled with the Plague. They say, that the Serpent that was worship'd there for *Æsculapius*, follow'd the Ambassadors of its own accord to the Ship that transported it to *Rome*, where it was placed in a Temple built in the Isle called *Tiberina*. The sick People were wont to lye in it, and when they found themselves no better, they reviled *Æsculapius*.

He was painted as an old Man, with a long Beard, crown'd with a branch of a Bay-tree, in his Hands was a Staff full of Knots, about which a Serpent had twisted it self; at his Feet stood a Dog or an Owl. These particulars are Hieroglyphicks of the Qualities of a good Physician: who must be as cunning as a Serpent, as vigilant as a Dog, as full of Experience as an old Senior, to handle a thing so difficult and troublesome as is Physick.

It is reported of *Dionysius* of *Sicily*, that he cast a good Jest upon *Æsculapius*, to cloak his Sacrilege; for when he came into a Temple where the Statues of *Apollo* and *Æsculapius* were together, and that of *Æsculapius* had a grave Beard of

Therefore  
Ovid says,  
that he was  
changed  
into a Ser-  
pent.

Ἰδὼν ἄνθρωπον  
λῶνος ἔ  
εἶναι το  
διὰ Κορυ-  
νθίαν, Ἄρκεν.

of massie Gold, he told him that was not just that he should have a Beard, and that *Apollo* his Father should have none; therefore he caused it to be taken away, and melted for his own use.

Unto this God they dedicated the Serpent, the Raven, the Goat, the Dog, and the Dragon; and for his sake, in the Woods near the City of *Epidaurus*, the Grecians celebrated Plays every five years, nine days after the *Isthmian*.

## CHAP. VI.

### *The History of Diana.*

**T**HIS Goddess hath three Names, either because of three Offices that are attributed to her, or because the Poets do confound three Divinities in one. She hath been represented with three heads, and then she was called *Triple Hecate*; in the Heaven she is *Luna*, the Moon, in the Earth *Diana*, and in hell *Proserpina*.

First, as she is the Moon, she is called *Phæbe*, because of her Brother *Phæbus*, from whom she borrows her Light; she is also named *Cynthia* and *Delia*, from the place of her Nativity. She grew amorous of the Shepherd *Endymion*, that *Jupiter*, had condemn'd to a perpetual sleep, because he had been too familiar with *Juno's* Wife. *Diana* hid him from the sight of *Jupiter* in a Mountain. The truth is, that *Endymion* did study very much the Motions of the Moon, and for that end he was wont to pass the nights in retired places, to behold her with less interruption. The Sorcerers of *Thessaly* did boast to have the power of drawing her to the Earth by

*Diana quasi Juna or Luna, vel quasi joviana filia Jovis; Luna à lucendo; Hecate ab in hac quia longe dominatur.*

The Devil that was worshipped for the Moon is named *Lunus*. *Macrobius*.

*Ἡ δὲ φάεινα ἡ δὲ λύνει ἡ δὲ διασφύλλειν Hom. Heraclit. de Incred.*



their Charms. They imagined that she came here below to walk amongst us, when she disappear'd to our Eye-sight by an Eclipse.

*Juno is also  
called Lucina.  
Genialis  
tor Lucina  
custos. Sen.  
in Med.*

She is also called *Diana* upon the Earth, and so she is the Goddess of Woods, of Mountains, and of Huntsmen: Therefore she is always painted armed with a Bow and Arrows, and threescore Maids or Nymphs in her train. She had some Office when Women were brought to Bed, so she was named *Lucina*. She always kept her Virginity, and therefore would never suffer any thing to the prejudice of her honour. For that reason she severely punish'd the rashness of the Huntsman *Acteon*; who when he met her with her followers, beheld her with too much curiosity, whilst she was washing her self. She was not content to load him with reproaches, but changed him into a Stag, so that his Dogs not knowing him for his Master, tore him in pieces. At *Ephesus* was her chief Temple, which was one of the Wonders of the World. *Erostratus* set it on fire, that his name might be render'd famous, having no other means to get renown, but by his wicked deed. The *Ephesians* commanded, that none should offer to mention his name upon pain of death. It is remarkable, that *Alexander* the Great came into the World the very same day that this fire happen'd in *Asia*.

It was the custom of certain People amongst the *Scythians*, named *Tauri*, upon the *Euxine* Sea, when they paid their homage to this Goddess, to offer unto her nothing but humane Sacrifices. As many *Greeks* as did unhappily make Shipwreck upon their Coast, and all the Strangers that fell into their hands, were condemn'd

to bleed upon her Altars, as we shall see more at large in the Story of *Orestes*.

Finally, this Goddess with three Faces was *Proserpina* in Hell, altho' some esteem *Proserpina* to be the Daughter of *Jupiter*, and of *Ceres*, who was ravish'd by *Pluto*, when she went abroad upon Mount *Aetna* in *Sicily*, to gather flowers. Therefore it is said, that *Ceres* her Mother hearing of her misfortune, travell'd all over the World to seek after her; and at that time taught Men to sow, to manure the Ground, to reap, and change their Food of Acrons into that of Bread; for that reason she is worshipped as the Goddess of Corn.

*Additional Note.*

*Diana*, the Goddess of Hunting, Childbearing, <sup>Ἀρτεμις</sup> Virginity, and Dancing, is said to be the Daugh- <sup>ἀρτεμίσ</sup> ter of *Hyperion*, by others of *Tartarus*, or of *Cæus*, <sup>valto quia</sup> or of *Aristæus*; but the plurality do make her <sup>potens erat</sup> the Daughter of *Jupiter* and *Latona*. Her Bro- <sup>Virgo, &</sup> ther was *Apollo*; and because he was first Born, <sup>incolumis, &</sup> the Poets say that she did the Good office to him <sup>voluptati-</sup> and her Mother, to help her to be deliver'd of <sup>busque alie-</sup> him in a desolate Island, where no other Mid- <sup>na.</sup> wife was to be found; therefore she is esteem'd by the Greeks as a Goddess that hath an hand in bringing Children into the World. She always kept her Virginity, therefore she is represented by a Greek Poet petitioning *Jupiter*:

Δὸς μοι παρθένιον αἶω'νιον \* ἀπ' πα φυλάσσειν.

•• She was painted with her Bow and Arrows <sup>\* Or ἄρτε.</sup> in a Silver Chariot, drawn by two white Stags <sup>Callimach.</sup> sometimes by two Horses, one black, the other <sup>\* \* This</sup> white. On her Shoulders were two Wings, to <sup>shews the</sup> express her swiftness, and in her hands were a <sup>nature and</sup> Lyon and a Leopard. She delighted in Hunting. <sup>of the</sup> and Moon.

\* She was and therefore she was called *Dyctinnis*, from called from *δίκτυον*, a Net used by Hunters \*. where she was adored, *Diana, Taurica, Persica, Minthia, Ephesia, Forensis, Lycea, Sospita, Leucophryne, Salamina, Alpbedia, Euclea, &c.* and *Jaculatrix, Venatrix, χθονία, Triformis, θνητότεα*, destroyer of Beasts, &c. therefore named *Lya*, or *Lua*. *Τίτανις, βεβημία, ἀγροτέρα, Φθία, Παφναία, μορσεύουσα*, by *Orpheus*, ἄρτιμος εἰλαίσθητι καὶ ἡ Σεμνὴ προσηγορία; and *Acra, Corophea, Diana, Trivia, Alpheia, Caryatis, Iphigenia, Elymais, Priapina, Bubastis, Elea, &c.* Homer calls her *παρθένον ἰοχέαιραν, ἐμῶτεσσι* Ἀπέλλῳ &c.

She kill'd the Son of *Pyrenes* the Nymph in a chafe; his Mother hearing of this Misfortune, poured forth such a quantity of Tears, that she was changed into a Fountain of that name.

And because she was a Virgin, and no lover of Marriage, the young Maidens that had a mind to change their condition, did first offer Sacrifice to appease and satisfy this Goddess; and when they grew so big, that their Virginal Girdle was too little for them, they came to offer it in the Temple of *Diana*. From hence is derived this expression, *Zonam solvere*, which signifies to be with Child, or to get with Child, or to lose the Virgins Girdle.

The Hunter *Alpheus* was a Suitor to *Diana*, but could never obtain his request. Unto her were sacrificed Men and Women, Bulls, Oxen, Boars, and the first Fruits of the Seed of the Earth: which because *K. Oeneus* neglected to offer unto her, she sent a wild Boar of a prodigious bigness into his Territories, to cause there a destruction, as *Ovid* tells us. The Heathens sacrificed Virgins upon her Altars, and instead of them afterwards a white Hart; the most noted place where  
 There were three degrees amongst her Priests; *μυημένοι*, Novices enter'd into the Office; *ἱερεῖς*, Priests; and *ἐπίσκοποι*, that were grown old in the Service. *Plutarch.*



she was worshipped was *Ephesus*, her Temple there was built and contrived by *Ctesiphon*, and enlarged and enriched by every Prince afterwards. In it were an hundred twenty seven Pillars, erected by so many Kings. It was four hundred twenty five foot long, and two hundred and twenty foot broad, when it was burnt by *Erostratus*; the *Ephesians* rebuilt it again.

Under the Protection of this Goddess were the *Vagabonds*, and all *Debtors*, and all sorts of *Woods*. Her Images were commonly placed in the corners of the *Streets* and *Ways*, with two *Dogs* chained at her Feet, and therefore called *Trivia Diana*.

Some Say that *Luna*, otherwise *Diana*, was the Daughter of *Hesperion* and *Thæa*, who sorrowing above measure for her dear Brother *Sol*, that was murder'd and cast into the *Po* in *Italy*, she drown'd her self also in that River. *Sol* afterwards appear'd to his Mother in a Dream, and desir'd her not to weep for his misfortune, because he had obtain'd thereby Immortality with his Sister. This Dream she related to the People, who transferred the names of *Sol* and *Luna* to the two Lights of the Heavens, that were before named *Fires*. And because *Thæa* did in a frantick manner, with a Kettle in her hand, run up and down the Country, making a noise, they performed the Sacrifices to *Luna*, with the noise of Drums, Kettles, Cymbals, Trumpets, &c. And when she was eclipsed, they made a ratling in the Streets, that she might not hear the Enchantments of Witches, whom they thought to be the cause of it.

In Greek,  
μηνὴ καὶ  
μὲν μα-  
νεο, per an-  
tiphrasein,  
quia non  
manet ea-  
dem.  
The Ro-  
mans did  
offer unto  
her the  
Spoils of  
the Enemy  
T. Liv. 5.  
Decad. l. 5.

## C H A P. VII.

## Of Bacchus.

**B** *Accbus* was born in the City of *Thebes*, his Father was *Jupiter*, and *Semele* was his Mother. She suffered her self, while she was big with Child, to be deceived by the persuasions of *Juno*, who hated all the Mistresses of her Husband; for *Juno* disguised her self, and came in the habit of an old Woman to *Semele*, telling her, that it concerned both her Interest and Honour, that *Jupiter* should visit her in the same manner as he did *Juno*, with his Thunderbolts in his hand, and that she should beg from him this favour. *Jupiter* could not deny her the request, but it happen'd that she was by this means consumed, according to *Juno's* desire. The Childs danger moved *Jupiter*, who presently separated him from his dead Mother, and shut him in his Thigh, until the time of his Birth was expired; so that he did him the office of a Mother: For that reason *Bacchus* is called *Bimater*. Other Names are given unto him, as \**Dionysius*, *Liber*, *Bromius*, *Lyceus*, *Evan*, &c.

As soon as he was born he was delivered to *Silenus* and the Nymphs, some say to *Ceres*, to be by them brought up; they were therefore in reward of their good service received up into *Heaven*, and there changed into *Stars*, call'd now *Hyades*.

the Poets do scarce mention any other *Bacchus*, besides the Son of *Semele*. A \* *διός ἐν ἑστίᾳ νῆσσι* *Dionysius quasi dios nē vel quasi διάλυσας, quod curas solvat*; from him some Nymphs are named *Nysiades*.

When

When *Bacchus* came to be of Age, he passed through most part of the World, and made War upon the *Indians*, whom he overcame, and in their Country he built the City of *Nisa*. He was the first that introduced the Custom of triumphing, and at that time wore a golden *Diadem* about his Head. His Chariot was drawn by *Tygers*, his habit was the Skin of a Deer, his Scepter was a little Lance, adorn'd with branches of *Ivy* and of the *Vine*. He invented the use of *Wine*, which he gave to the *Indians* to drink, at first they imagin'd that he had given them poison, because it made them both drunk and mad. Therefore They commonly sacrificed unto him Men, but since his expedition into *India*, he was content with other Sacrifices, for they offer'd unto him afterwards nothing but *Asses* and *Goats*; to signifie, that those that are given to *Wine* become *Sots*, as *Asses*, or as lascivious as *Goats*. *Bacchus* was brought up with the *Nymphs*, which teacheth us, that we must mix *Water* with our *Wine*. He never had other Priests but *Satyrs* and *Women*, because the latter had follow'd him in great Companies in his Journeys, crying, singing and dancing continually. Therefore they were named *Bacchanales*, *Mimallones*, *Lenæ*, *Basæ*, *Isarides*, *Thyades*, and *Menades*, names that express fury and madness. The greatest Solemnities in honour of this God, were every three years, called therefore *Trieteria*, or *Orgia*, from the word *ὄργη*, which signifies a transport of Anger, because these mad Women cloathed themselves with Skins of *Tygers*, *Panthers*; and in their hair hanging down they ran over the Mountains with lighted *Torches* in their hands, crying aloud, *Eu hoe Evan*, *Eu hoe Bacche*, that

*Bacchus* draws most of the Fables of *Bacchus* from the signification of the Hebrew and Syriack words.

named *ὄμους*, *Διδυσοί*, cruel *Bacchus*.

*Εἰς ἑὸς*, *εἰς ἄδης*, *εἰς ἡλίου*, *εἰς Διόνυσοῦ*, *ὦρφ*.

*Anacron*.



that is, *Good Son*; a name given to him by *Jupiter*, when in the War with the *Gyants*, this *Bacchus* in the form of a *Lion*, ran violently upon the first, and tore him in pieces.

*Additional Notes.*

He was also painted with a *Mitre* upon his head, an Ornament proper to *Women*, or with a bald Pate, which signifies the effect of the excess of Wine; he had a *Sicle* in one hand, a *Pitcher* in the other, and a *Garland of Roses* upon his head; he did always appear young, because wine moderately taken purifies the *Blood*, and keeps the *Body* in a youthful strength and colour. His Temple was next to *Minerva's*, to express how useful Wine is to revive the *Spirits*, and enable our *Fancy* to invent; for that reason the *Heathens* sacrificed unto him the quick-sighted *Dragon*, and the chattering *Pye* was also sacred to him, because Wine doth cause us to prattle more than is convenient. His *Sacrifices* were usually perform'd in the *Evening*, and at night: And it is reported of him, that he carried a *Torch* before *Proserpina*, when she was led to be married to *Pluto* the *Infernal God*.

*Bacchus* was called *Hederens*, *Servater*, *Lysius*, *Lysius*, *Nysæus*, *Leneus*, *Di- thyrambus*, *Eristus*, *Se- basius*, *Dem- ius*, *Copacem*, *avenerando* *Jacchus*, *E- leus*, *Thyanus*, *Nyctelius*, *Ovid. lib. 4. Metam.* he is called *Vitifer*, *Thyonaus*, *Hæ. lib. 1. λίσσις*, *Menoles*, *Merhymneus deus*, *δυσώπηνς*, *Osaris*, *hebon*, *λαμπύς*, *Calydonius*, *Eubulsus*, *Optimis consilii Deus*, *Zagrius*, *Edonius*, in *Ovid. Oris*, *Viotalt* by the *Arabians*, &c. See *Orpheus* in hymn. *Nebrodes* was another name of *Bacchus*, which *Bochart* derives from *Nimrod*; *Homer* saith, that he was born in *Arabia*: It is probable, that he was adored after his decease for *Bacchus*.

*Bacchus*, *Furore per- citus*, *amad Man*, and a *mad God*. *Juno* could never endure the Sight of him, therefore she labour'd to drive him out of *Hea- ven*, and to banish him from all *Society*; he fled from her fury, and as he was resting himself under a *Tree*, a *Serpent* named *Amphibæna* bit him

but

but it kill'd with a Vine Branch, which is a mortal poyson to some Serpent. *Junō* continued her hatred for him, because he was her Husband's Bastard, untill she cast him into a fit of madness, which made him undertake an Expedition against the *Indians*, and over-run all the East Countries; *Lusus* was his Companion, from him *Portugal* is called *Lusitania*.

The truth is, *Liber*, otherwise called *Dionysius*, or *Osiris* by the *Egyptians*, was a King of *Nysa*, a City in *Arabia Felix*, who taught his people, and the Inhabitants of the adjoining Countries, many useful Arts, as the ordering of the *Vine*, and the preserving of the *Bees*. He establish'd several good Laws, he is therefore call'd *θεσμοποιοῦς*. He perswaded the People to sacrifice to their Gods. He was therefore mightily honour'd by all civil Nations. The *Græcians* establish'd several Festival days in honour of him, the chief are their *Trietelia*, kept every three years in remembrance of his *Indian Expedition*, perform'd in that space of time, their *Apaturia*, their *Phallica*, and their *Lenæa* in the beginning of the Spring, that he might bless their *Vines*. This latter Festival was named *Orgia*, because his Profelytes did express in it nothing but fury and madness, altho' this name is sometime taken for all other Festivals. The *Romans* had appointed the *Ascolia* in honour of *Bacchus*, at which time they carried the Statues of this God about their *Vineyards*, as the *Papists* do beyond Sea their *Host*, or the *Priests* God, about their Fields, that he might bless the fruits of the Earth. After the procession of *Bacchus*,

He is call'd  
*κεραιῶν*  
*Βέξαρος*  
*Pindar*, &  
*Horat.* l. 2.  
*Od.* 19. and  
*Ovid* in  
*Sappho*, *Accedant capiti cornua*,  
*Bacchus* r.  
*ris*. Else-  
where he  
is named

*Βαχχίς*, because he was the Son of *Jupiter Hammond*, that had Ram-horns upon his head; or because *Dionysius* first taught the use of Plowing with Oxen, or because *Vine* makes Men cruel and audacious.

they

This Festival is call'd the Festival of God. It is about the Month of May.

they return'd to his Altar, and there they rais'd the consecrated *Victim* upon the top of a Lance, and burnt it to the honour of *Bacchus*; besides they took his Statues and Images, and hanged them upon high Trees, imagining that they contributed to the encrease of the Grapes, and of the Wine.

Now the Beasts that were dedicated to *Bacchus* were the Goats and the Dragons; the *Egyptians* offer'd Sows. The Trees consecrated to him were the Ivy-tree, the Oak, the Fig, the Vine, the Smilax, and the Fir-tree. It was the custom, that all those that sacrificed to *Bacchus* approached his Altars with a Branch or a Crown of one of those Trees in their hands, which they offer'd to him. *Bacchus* was sometimes seen with a Garland of Daffadil or Narcissus about his Head: his Priests were Women painted in frightful shapes, with Snakes for their Girdles, and Serpents twisted about their Hair, to represent their cruelty; for when they perform'd the Solemnity of this God, they ran with lighted Tapers and Swords in their hands, and sometimes destroy'd one another, as *Agave* did her Son *Pentheus*, for despising *Bacchus* and his Sacrifices.

This God did, as the Poets tells us, punish all those persons that neglected or oppos'd his Worship. *Alcethous* was changed into a Batt, because he would not Sacrifice to him. And the Pyrates of *Tyre*, that stole him with an intent to abuse him, were changed into *Dolphins*; for when they had brought him one *Ship-board*, he forced them into the Sea in the shape of a raging *Lyon*.

*T. Liv. l. 39.* *T. Livius* relates a strange story of the Festivals of *Bacchus* in *Rome*, introduc'd by a Fortune-teller



teller of Greece. Three times in a year the Women of all qualities met in a Grove called *Simila*, and there acted all sorts of Villanies, those that appear'd most reserved were sacrificed to *Bacchus*; and that the cries of the murder'd, and ravish'd Creatures might not be heard, they did howl, sing, and run up and down with lighted Torches. When the Senate was acquainted with these night meetings, and their filthy practices, they banish'd them out of *Italy*, and punish'd severely the promoters of them.

C H A P. VIII.

Of Mercurius.

HE was esteem'd one of the most remarkable of the Gods, as well for the Nobility of his Birth, as for divers Offices attributed to him, which are very pleasantly described in the tenth Ode of the first Book of *Horace*.

He was the Son of *Jupiter*, and of *Maia* Daughter of *Atlas*, who bears up the Heavens with his shoulders, he was born upon the Mountain *Cyllene*, which is in *Arcadia*.

His ordinary Office was Ambassador and Interpreter of the Gods; in this this quality he had Wings at his heels, and at his head, and in his hand a *Caduceus*, which was a Rod with two Serpents twisting their tails about it, in token of peace and amity. It is thought that *Mecury* is

learned persons were named *Mercurialis*, *Horat. l. 2. Ode 17 Jovis jussu venio, nomen Mercurii est mihi*, *Plaut. in Ampiter* and *Homer* calls him *Διὸς ἔμμελ' ἄγγελος* Jamq, per humentem *Cellenius* (i. e. *Mercurius*) *umbra*, *Aligero lapsus portabat jussa parentis. Sil. Ital. l. 3. Bell. Pun.*

In Greek,  
*ἱερὸς* quia  
interpre-  
erat &  
*Nuncius*  
*Deorum.*  
*Mercurius,*  
*quasi mer-*  
*cium curans*  
*Mercuri fa-*  
*cunde nepos*  
*Atlantis.*  
*Horat. l. i.*  
*Ode 10.*  
From him  
all Ingeni-  
ous and

the Discourse which interprets our mind and thoughts, it flies as he did, for there is nothing more quick and speedy than *Discourse*, which hath the power of gaining and uniting hearts.

Ως δὲ μὲν  
αἰδὸς καὶ  
Περσεφόνης  
δὲ χθονὶ  
ἐρμῆ  
Sophocl. in  
Electr.

Another of his Offices wasto shew the ways, and to guide the *deceased Souls* into Hell; therefore the Poets say, that none can die until *Mercury* comes with his Rod, to break the rye, that unites the Soul to the Body. When these Souls have passed many years in the *Elysian Fields*, and after that they have drank of the River *Lethe*, as we shall see in the following Chapters, the same *Mercury*, by the vertue of his Rod, doth cause them to pass into other Bodies to live again, according to the judgment of those that believe the *Metempsychosis*.

He invented the Lute, and a kind of Harp, which he presented to *Apollo*: He was also the God of Eloquence, which was of great use to him in his Embassies and Negotiations. He was also the God of Thieves, because he had been a very subtil Thief himself; as may appear by what he did to *Apollo*, when he fed the sheep of King *Admetus*, for he stole from him a great many, and was not discover'd by any but only by the Shepherd *Battus*, who was chang'd afterwards into a Rock by *Mercury*, because he revealed him, notwithstanding his Promise to the contrary.

*Mercury* had one Son by the Goddess *Venus* his Sister, who was named *Hermaphrodite*. This Child hapned to meet with the Nymph *Salmacis* at a Fountain; the Gods at her earnest request made both of their Bodies but one, in such a manner, that both Sexes were conserv'd entire. By this the Poets do give us to understand the union

union that should be between married Persons ; they ought to be but one Body , and one Heart.

Some say, that this *Mercury* made *Dedalus* so excellent an Architect; and taught him so many rare Inventions, that they rendered him famous all over the World. This *Dedalus* left the City of *Athens*, to offer his Service to King *Minos* in the Isle of *Crete* or *Candia* ; where he built a Labyrinth with so much Art, and with so many windings, that those that entered in could scarce get out again. He was shut into it himself, with his Son *Icarus*, because he had offended the King ; but he made wings for himself, and his Son, to fly through the Air out of Prison. All things succeeded well to him ; but for *Icarus*, because he ventured too near the Sun, notwithstanding the admonition of his experienced Father, the Wax that fastned his wings to his shoulders melted by the heat of the beams, and he fell into that Sea, which since bears his Name.

*Additional Note.*

*Mercury* was admitted for his nimbleness, He is said which he expressed in several occasions ; when to be a he stole from *Mars* his Sword, from *Vulcan* a watchful pare of Tongs, from *Apollo* his Arrows and God. his Beasts, from *Venus* her Girdle, and from *The Egyptians* painted his face Neptune his Trident. He had also undertaken half black to convey away the Thunderbolts of *Jupiter*, and half of but the fear of his displeasure hindered him : He Gold. Tert. was much revered by the *Egyptians*, who worshipped him in the Image of a Dog, called *Anubis* ; and by the *Gauls*, who caused several Men to bleed at his Altars. It is reported of of him, that he taught the Arts and Sciences



Some  
think him  
to be Moses.

Mercurius

was called

Cyllenius

and Cyllus,

Caducifer,

κῆρυξ, θεῶν,

χρυσόβαλς,

Acacefius,

τεμνίβαλς,

ἀμυνίς,

ἀργυροῦντις,

σερραῖς.

Thoth by the Egyptians, or

Theuth, Thautus, &c. T. Livius saith that he was Mercurius, so doth

Philo Biblius, and that he invented the manner of Writing, and several other Arts. Πρῶτος

Θεὸς ἰδὼν δραπετῆας ἐπὶ βότρυν ἔχειν.

Mercurius

was also named ἀρνίς,

κεκοφόρς,

because he was painted carrying a

Ram; διάτορς,

Internuncijs; ἐπεινίς,

ἠγέμωνίς,

χαλιδόντις,

τεμνίβαλς,

because he did reveal the Mystery of the Trinity to the Heathens, as

Suidas saith.

Called

therefore

ἐπεινίς,

ἠγέμωνίς.

in Egypt: It is probable, that the famous *Trismegistus*, who flourished in the first Ages of the World, was worshipped under this name of *Mercurius*. As he was the God of Eloquence, they consecrated to him Tongues. His Statue was usually placed in the Market, therefore he is call'd *ἀγοραῖος*. He was painted with yellow hair, and a Purse in his hand, to intimate the Advantage we may expect by Diligence and Learning.

*Thoth* by the Egyptians, or *Theuth*, *Thautus*, &c. T. Livius saith that he was *Mercurius*, so doth *Philo Biblius*, and that he invented the manner of Writing, and several other Arts. Πρῶτος Θεὸς ἰδὼν δραπετῆας ἐπὶ βότρυν ἔχειν. *Mercurius* was also named *ἀρνίς*, *κεκοφόρς*, because he was painted carrying a Ram; *διάτορς*, *Internuncijs*; *ἐπεινίς*, *ἠγέμωνίς*, *χαλιδόντις*, *τεμνίβαλς*, because he did reveal the Mystery of the Trinity to the Heathens, as *Suidas* saith.

*Mercurius* was also the God of Merchants, of Shepherds, and of Dreams; the Egyptians received from him their Arts and Sciences, and therefore they honoured him more than other People. He was painted with the character of an ingenious man, because they prove very ingenious that are born when the Star of *Mercurius* governs. He was named *Cyllenius* from the Mountain *Cyllene*, where he was bred and born; and *Camillus*, which signifies an Officer. His Statues were placed in the ways, unto which they did offer their First-fruits; he and *Minerva* were worshipped in one Temple together; the Greeks placed his Image over the door of their houses, because as he was the God of Thieves, he was best able to protect the house from their Violence.

His Image was sometimes made as that of *Hercules Gallicus*, mentioned by *Cæsar*, out of whose mouth came forth Chains of Gold, which were

were joyned to the Ears of several little men that stood at his feet. This expresseth the power of Eloquence, that enslaves and governs the Auditors, and makes men more able to command than strength and valour.

CHAP. IX.

Of Venus.

WE have already mention'd her Birth in the first Chap. but the other Poets tell us, that she was the Daughter of *Jupiter* and of the Goddess *Dione*.

There are three *Venus*'s mentioned in the Poets, the first was the Daughter of *Cælus*, the second crept out of the froth of the Sea, the third was Daughter of *Jupiter* and *Dione*, who was married to *Vulcan*.

She was the Goddess of Love and Pleasures, because of her extraordinary Beauty : Her Chariot was dragg'd only by Swans and Pigeons, lascivious birds ; and the places where she was most adored were *Amatbus*, *Cythera*, and *Paphos*, pleasant Mountains in the Island of *Cyprus*.

She had several Children ; *Hymenæus* the God of Marriages was one of her Sons, and the three Charities or Graces were her Daughters, that kept her Company : She was also Mother of the two \* *Cupids*, Gods of love ; the one was honest, the other was the God of unlawful and carnal Pleasures, he had Wings upon his back, and a Quiver full of sharp and burning Arrows, by which he did enflame and heat their hearts. This infamous *Priapus*, mentioned in *Holy Writ*, did also acknowledge her for his Mother. Unto this God no other born of *Venus* and of *Mars*, *Cicer. de Nat. Deor.* The Greek Poets say, that *Cupido* was the Son of *Chaos* and of *Terra*. *Hesiod.*

*Venus, quod per eam omnia proveniunt. Cicero, de Nat. Deor. 1. 1. 20. There are three Cupid's; 1. The Son of Mercury and of Diana; 2. of Mercury and of Venus; 3. is Anteros.*

She was named *παῖς δημοῦ* popularis, because she had been a common Scrumper; *beast* was offered but the *Ass*. *Aeneas*, so often mentioned in the Latin Poets, was another of the Sons of *Venus*; and although this shameful Divinity was like a Bitch prostituted to every one, she had the God *Vulcan* for her Husband of whom she never had any Children.

*Anaitis*, *Amathusia* or *Amathuntia*, from *Amathus* in *Cyprus*; *Dionea*, from *Dione* her pretended Mother; *Cytherea*, from *Cythera* an Island; *Philomeda*, *καλλιμαχία*, *Genetrix*, *Gnidia*, *Sicyonia*, *Hortensis*, *ἱλυσίως*, *Migonitis*, *Elephantina*, *Architis*, *Symmachia*, *Erycina*, *Melanis*, *Zerynthia*, *Nephte* and *ἄδω*; by the Egyptians, *Elymea*, *Sycensis*, *Cyria*, *Cypris*, *Paphia*, *Apaturias*, *Acrea*, *Melinea*; some of these names were given to her from the places where she was worshipped.

#### Additional Note.

In the City of *Rome* several Temples were built to *Venus*. There was one to *Venus Erycina*, where was the Statue of *Amor Latheus*, dipping his Arrows in a River; another to *Venus Libitina*, where the Urns and Coffins of the most considerable of *Rome* were placed and kept, Another to *Venus Verticordia*, who was also call'd *Dea Viriplaca*, where the Women appeared with their Husbands, when there was any difference between them, to find some way of reconciliation. After the Ceremonies appointed for that good Office, there returned to their home many times with that satisfaction, that they sought; there were several other Images and Names of *Venus*. There was in *Rome*, *Venus Calvata*, with a bauld pate, *Venus Barbata*, with a long beard, falling down to her Navel, *Venus Cloacina*, or *Cluacina*. In *Greece* the *Lacedemonians* erected a Statue to *Ἀφροδίτη ἐπὶ λίνῃς*, in memory of that famous Victory obtained by their Women of the *Messenians*, their deadly Enemies. Her usual Sacrifices were *Doves*, *Pigeons*, *Sparrows*, *Swans*, &c. The *Rose*, an inducement to Love, the *Myrtle Tree*, a symbol of

From  
hence ar-  
med wo-  
men are  
named  
*ἐπὶ λίνῃς*.

*Venus hec  
in vincta  
Columbis.  
Claud.*



of Peace, were dedicated to this Divinity, who was sometimes represented with Fetters at her Feet.

Her Children were many; *Priapus* the God of Gardens was the most noted, although he was the most deformed. It is reported, that when *Bacchus* came from *India*, *Venus* went to meet him, and Crown him with Garlands and Roses. He in requital begot on her this mishapen Fellow *Priapus*, who came to be thus deform'd by the Inchantments of *Juno*, for he was bewitched in his Mothers Womb. He was no sooner in the World, but when she beheld his ugly shape, she caused him to be conveyed out of her sight.

He was painted in such a manner, that it is not convenient to represent it in this place; only we may say, that his lap was full of Flowers and Fruits, and in his right hand a Sickle.

*Hymeneus* was the Son of *Liber* and of *Venus*, he was named *Thalassius* amongst the *Romans*; he was the Protector of Virginty, and the God of Marriages, unto whom the new married Virgins offered Sacrifice, as they did also to the Goddess *Concordia*.

In the City of *Rome* there were two *Cupids*, call'd *Eros* and *Antros*, to represent mutual Love, for they strove one against another, who should have the branch of a Palm-tree that was between them, to express that contention that should be between friends, to deserve the Palm, or the honour of excelling in love and friendship.

*Eros* unlawful; they come from a different Radix. *Cupido* was named *ἑρμῆς*, *Tyrannus* *Herpys* *Deus*, *ἑρμῆς*. *ἑρμῆς* signifies lawful love, but *ἑρμῆς* signifies unlawful love.

## C H A P. X.

Of Aurora, and of such like Deities.

*Genetrix  
prima Ro-  
scida lucis.  
Seneca in  
Thyest.  
act. 4.*

**T**Hat Light, which we perceive before the Rising of the *Sun* upon our Hemisphere, hath been taken for the Goddess *Aurora*, who according to the Opinion of the Heathens, doth come upon a Golden Chariot, having her fingers dropping with Dew, to fore tell the arrival of the *Sun*.

She fell in love with *Titbonus*, the Son of *Laomedon*, whom *Jupiter* at her request made Immortal, without granting unto him the priviledge of continuing always young. When he came to be extreme old, he was impatient of those many evils that did trouble him in his decrepit Age; therefore he consented to be Metamorpholed into a Grasshopper. This Fable contains much truth, for it is certain, that *Titbonus*, a great lover of Astrology, was wont to rise by break of day to behold the Stars. This continual and constant vigilancy had rewarded him with a long life, and preserved him from all sickness; but as old Age, amongst other Vices, is subject to excessive prating, from hence it is that they imagined that old *Titbonus* was turned into a Grasshopper. From this Marriage of *Aurora* with *Titbonus*, proceeded the courageous *Memnon*, who went to the *Trojan* War to the assistance of *Priamus*, and was there challeng'd into the field, and kill'd by *Achilles* in a single fight; at which loss *Aurora* was extremely afflicted; therefore when

when his body was in the flames, upon the piles, she chang'd him into a bird. The Egyptians to honour his valour, dedicated to him a Brazen Statue, of which it is reported, that when it was visited with the Beams of the Morning Sun, it appeared most pleasant, and yielded an harmony grateful to the Ear.

That Star that we call *Venus*, which rises at break of day, was the Daughter of *Aurora*, it is called also *Lucifer*, or *Phosphorus*, when it marches before the Sun; but at night, when it remains behind, at Sun-setting, it is named *Vesper*, or *Hesperus*: Its office is to appear at the head of all the other Stars, when they come to enlighten the night.

*Additional Note.*

*Aurora* is said to be the Daughter of *Hyperion*, and of the Nymph *Tithia*, or of *Titan* and the Earth. When her Husband grew old and loathsome, she laboured by certain Herbs to remedy her own grief, for by their virtue, she restored to him, in his decrepit Age, his youthful heat and vigour, and removed from him those weaknesses, that were grievous to both.

She is named by the Poets, *Aurea*, ἀργεῖα θεῶν πτόν, λαμπρότης, *Memnonis mater*, *Lutea*, *Rosida*, *Crocea*, χρυσότες, *Pudori Solor*.

If the Heathens have enrolled *Aurora* in the number of the Gods, we must not wonder at what they have believ'd concerning the *Sun*, and the *Moon*, as we have already seen, and of all the other Heavenly Bodies, who were, as they affirm, certain Men, and Animals translated from Earth to Heaven, and changed into Stars. Several of them held the Rank of Gods, as *Hercules*, *Cepheus* and his Wife *Cassiope*, his Daughter *Andromede*, his Son-in-law *Perseus*. *Erichthonius*, who was begot of the Seed of



*Vulcan* when he offered violence to *Minerva*, and was also deliver'd to the Daughters of *Cecrops* to be brought up, because they observed not *Minerva's* advice, but curiously searched into the Basket, where this new born Monster was hid, they became mad.

This *Erichthonius* was the first that invented the use of Coaches and Chariots, to hide his deformity, because he had nothing but Dragons feet. He was King of *Attens*, and govern'd his people with Justice and Equity.

At the Northern Pole is that Constellation called *Cynosura*, or the *Little Bear*, that serve to direct the Mariners: This *She-Bear* was one of the Nymphs that had the tuition of *Jupiter* when he was an Infant. The *Great Bear* is otherwise call'd *Helice*, or *Calisto*, she was Daughter of *Lycaon*, King of *Arcadia*, and was changed in to a *Bear* by the Goddess *Diana*, because she had dishonour'd her Company, by suffering *Jupiter* to rob her of her Virginity, which she had promised to keep. *Jupiter* was so much moved with compassion, that he carried her into Heaven, and changed her into this Constellation,

Although some name it the *Chariot*, because of the disposition of the Stars that form and represent a perfect Chariot; the Stars that are next adjoyning are call'd *Arctophylax*, that is, Keeper of the Bear, or *Boots*, that is, Driver of the *Chariot*. *Orion* also, who is the foreteller of Rain, is placed in the Heavens; he had done good service to *Diana* in Hunting and had so much strength and skill, that he feared not to meet with any savage Beast, through never so furious. The Horse *Pegasus* was also there

there promoted, and the Serpent that kept the Apples of the *Hesperides*, with the Eagle that brought *Ganymede* to *Jupiter*; the Whale that *Neptune* sent to devour *Andromeda*, the Great Dog, and the Lesser Dog, otherwise named *Procyon*, with many other creatures, that are all placed either in the *Zodiack*, or in some other parts of the Heaven.

*Orion* is said to have been begot of the *Urine* of *Jupiter*, *Mercury*, and *Neptune*, who pissed in an Oxes Hide, when they were feasted by *Hyreus*, and to requite him for his kind Hospitality, they advis'd him to bury the Hide ten months in the ground, and promis'd him then out of it a Child because he had none. *Orion* became an excellent hunter, and in this employment he served *Diana*; but when he began to boast of his skill, she kill'd him: Not long before he adventured to ravish *Mecops* Daughter of *Enopion* who punish'd him by putting out his eyes; but by *Vulcan's* help and assistance he recovered his sight again,

*Ἄριστος τῶν  
παιδῶν Διὸς  
μυτρίῃ  
ἄνδρῳ γαίῃ.  
Non Dio-  
nyf. lib. 13.  
vers. 99.*

## CHAP. XI.

### Of Neptune, and the Deities of the Sea.

**N**eptune was one of the Children of *Saturn*; *Neptunus* he had to his lot the Command of the Seas, and of the Waters, when the World was divided amongst him and his Brethren; his Scepter was a Trident, and his Chariot a great Shell of the montories and extremities of Land, see *Plutarch* in *Iside*: *Ἰσιδος* or *Ἰσιδῶν*, a Phœnician word *Ἰσιδῶν* *Pesitan*, i. e. extended large and spacious; a word synonymous with *Japhet*; see *Gen. 9. 21. Bochart. in Phæ-*  
*leg. lib. 1. cap. 1.*

Sea,

Sea, which was drawn either by Whales, or by Sea-monsters, or by Horses that had the lower part of Fish. His Wife was *Amphitrite*, so named, because the Sea doth encompass about the Earth. He obtained her by the means of a Dolphin, that was afterwards advanc'd amongst the Stars, near *Capricorn*. He taught Men the use of the Horse, which he caused to come forth of the Earth with a blow of his Trident, at the dispute that he had with *Minerva* about the name of the City of *Athens* in the *Areopagus*. But because he had been engaged in a Conspiracy against *Jupiter*, he was confin'd to the Earth, where he was forced to offer himself to the service of King *Laomedon*, to build the City of *Troy*, as we have seen in the Story of *Apollo*. \* The *Tritons*, half Men, and half *Dolphins*, were his Children; they were wont to accompany him, sounding certain shells, in form of a Trumpet. He begot also the *Harpies*, by the acquaintance that he had with the Earth; they were Monsters that did ingeniously and perfectly express the qualities of a Niggard. They had faces of Young Maids, altho' somewhat pale, but their bodies were like the *Vultures*, with Wings and Claws both at their hands and feet; their bellies were insatiable, and of a prodigious bigness; whatever they touch'd was infected and spoil'd, and they stole all that came near them.

\* *Ἰχθυόεντες*  
*Virgil. Æ-*  
*neid. l. 10.*

*Additional Note.*

Of *Neptune*.

*Neptune* was esteemed a famous God, because the Heathens judg'd him to have the command of one of the Elements; he was called *Consus*, for the *Romans* do affirm, that he advised them, in the first beginning of their Empire, when there was a scarcity of Women in their City to steal from



from their Neighbours, the *Sabins*, a convenient supply of that Sex. He was nam'd also *Neptunus Hippius* or *Equester*, because he taught Men the use of Horses; and as the Fable informs us, he created at *Athens* an Horse, when the City was Built. The *Romans* to acknowledge the benefit that their Empire had receiv'd from Horses, instituted Horse-races in honour of *Neptune*. The Sea is called by his Name, either because he was Admiral of it in the Reign of *Saturn*, or because this greedy and inhumane God drown'd him in the Sea, as soon as he was born. He had a famous Temple in *Rome*, enriched with the Spoils of many Sea Victories; but he received a signal affront when *Augustus* the Emperour caused his Statue to be pull'd down, because he was thought to have rais'd against him a Tempest at Sea, where he had receiv'd some loss, with no small danger of his life.

Διχάτῳ  
ἐννοσίγαι  
διο. πηλὸν  
ἰδούσαντο  
ἐν πόντῳ  
μνησὶς ἰμβρα  
σώτηρ τε  
νῆων. *Homer.*  
His surnames  
were  
βασιλεὺς,  
*Tridemifer,*  
or *Tridemi-*  
*ger Deus,*  
ταυροχά-  
ντης, ποταμί-  
δων, ἰννῶν.  
*Tanarius,*  
*Hippocreni-*  
*us, Asphal-*  
*tus, Istmi-*  
*us, Samius,*  
πῆλκιος,  
*Heliconius,*  
*Nisyren,*  
νυμφαχίτης.

ἐπὶ πῆλκιον ἀλκίχουαν, κένχρεος, *Canabus,* ἰννοσίγαιον, γαίηςχος, νυμφαχίτης.

The Wife of *Neptunus* was the Daughter of *Ophionis*, *Salacia* by name, i. e. according to the judgment of *St. Austin*, the lower part of the Sea; others name her *Amphitrite*.

The Ocean where *Neptune* commanded was esteem'd a God, the Father of the Rivers. His Effigies was much like to that of a River, a great Man with Bulls horns upon his Head. His Wife was *Tbetis*, of whom he had *Nereus* and *Doris*, that married together, and put into the World many Daughters, called Nymphs. Some of them ascended up into Heaven, but those that had green locks of hair remained upon the Earth, amongst the Waters, the Meadows, the Forests.

The *Napæa*, the *Dryades*, and the *Hamadryades*, did

The Souls  
of the de-  
ceased are  
named  
Nymphs.  
Yet Ho-  
mer saith,  
νύμφαι ὁπ-  
σάδε κί-  
ουσι δίδε,  
i. e. the  
Nymphs of  
the Moun-  
tains, the  
Daughters  
of Jupiter,  
they were  
named O-  
reades, Oro-  
demniades,  
and Agro-  
stines, these  
and the  
νεγρίαι

did dwell in the Woods in the Meadows, and amongst the Flowers and green Pasture. The *Naiades* were for the Fountains and Rivers, and the *Nereides*, that borrowed their Name of their Father, were appointed to the Sea, they did extremely love the *Halcyons*, Sea Birds, of whom this wonder is related, that they build their Nests upon the Waves of the Sea, in the midst of the most stormy Winters; but when their young ones peep forth of the shell, the Sea round about them appears calm, and if it be rough they never come to any damage by it. The most remarkable of the *Nereids* was *Thetis*, who kept the name of her Mother; she was so fair that *Jupiter* fell in love with her; but when he heard the Destinies fore tell, that if she was married, she should have a Son far more couragious and more dreadful than his Father, he willingly left her, and gave her to *Peleus*, the Father of *Achilles*, whose Actions and Life we shall describe in their proper place.

are said to be born of *Jupiter*; but the *Θητιοί, ποταμιοί, θαλάσσιοι, λιμνιοί*, or *λιμναῖαι*, of *Nereus* and *Doris*. *Hesiod* speaks of three thousand Nymphs of the Sea; the most remarkable were *Amalthea*, that nourished up *Jupiter*, *Ovid lib. 5. Fast.* *Aega* and *Helice*, who waited upon this God in his Minority; *Aegle* mentioned by *Virgil*, *Thetis*, *Amphitroë*, *Eunica*, *Callisto* the Daughter of *Lycaon*, *Argyra*, *Daulis*, *Crenis*, *Salmasis*, *Thetis*, *Joaneda*, *Agno*, *Lotus*, *Cyane*, *Melinot*, *Juturna*, *Aegeria*, &c.

*Proteus*, Neptune's Sheperd, and the Leader  
\*Or rather of his \* *Phoci*, who were called Calves of the  
*Phorci*. Sea, was another Son of *Oceanus* and of *Thetis*:  
*Hom.* The *Romans* called him *Vertumnus*, because he  
*Proteus* had the skill to change himself into all sorts of  
reigned in forms and figures, and was a great Fortune-  
the Island teller; those that intended to make use of him,  
of *Pharo* in  
*Egypt*, therefore named *Pharius*, by *Homer* *Pallenius* and *Phalagrens*.

were

were to surprize him, and bind him fast, until he took his proper and natural shape, and told them what they desired.

*Glaucus, Ino, and Melicerta* were Sea-Deities. Hence Pro. *Glaucus* had been before a Fisherman; at a certain time, having cast his Fish upon the Grass, and perceiving, that by the virtue of a certain Herb, which they touched, they received a wonderful strength, and did afterwards leap into the Sea again; his curiosity moved him to try the virtue of it in himself. He had no sooner tasted of it, but he fell into a fit of madness, and cast himself into the midst of the Waves, where the Sea Divinities had a care to receive him, and admit him into their Society.

*Hence Pro.*  
Γλαύκῳ  
φαίγων τῶν  
οἰκῆς ἐν θα-  
λάτῃ.  
*Ovid. Me-*  
*tam. lib. 3.*  
the truth  
is, *Glaucus*  
was an ex-  
cellent Di-  
ver, that  
did com-  
monly live  
in the Sea.  
*Palephat.*

The Story of *Ino* is more various; *Athamas* King of *Thebes* had married her in second Nuptials, after that he had divorced his former Wife *Nephele*. This *Ino* was resolved to destroy *Phrixus* and *Helle*, Children of *Nephele*. *Phrixus* to prevent the danger, ran away with the Ram, that had a Golden Fleece, the honour and riches of his Family. He and his Sister mounted upon it with a design to flee to some other Countrey; as they were passing over the Straits, between *Asia* and *Europe*, *Helle* fell into the Sea in a fright, from hence this place is nam'd *Hellepont*. But *Phrixus* arriv'd happily into the Countrey of *Colchis*, where he offered his Ram to *Jupiter*, and since this same Ram hath been admitted amongst the twelve Signs of the *Zodiack*; but the Fleece was put in the hand of *Etba* King of the Countrey, who placed it in a Garden consecrated to *Mars*, and appointed a good Guard to secure it as we shall see in the Story of *Jason*.



*Juno* was mightily concern'd for the Children of *Nephele*, therefore she troubled the mind of *Atbamas*, and caused him to run mad ; in that condition he attempted to kill *Ino* and her Children, but she being surpris'd with so great a change, cast her self into the Sea with *Melicerta*. *Neptune* pitied her, and therefore received her into the number of the Divinities of his Train ; afterwards she was esteemed to be *Aurora*, and therefore called *Leucothea*, the break of day. Her Son was called *Palaemon*, he was the God of the Havens.

\* The Son of *Jupiter*, and of *Arista* the Daughter of *Hippota*, from whom he is named *Hippotades* ; his wife was *Leopatra*, he had 12 Children, six Sons, and as many Daughters, named by *Deod*.

We must not here forget the God \* *Aeolus*, for his Empire was upon the Waves of the Sea. He was the God of the Winds, and dwelt in one of the Islands near *Sicily*, where he kept the Winds close prisoners, giving them liberty when he thought it convenient.

Besides all these, there were certain Monsters, that dwelt near the Sea, and terrified the Mariners. In the Straits of *Sicily* were *Scylla* and *Charybdis*. They report this *Charybdis* to have been a Woman of a savage nature, that ran upon all Passengers to rob them. When she had stol'n the Oxen of *Hercules*, *Jupiter* kill'd her with his Thunderbolts, afterwards he turned her into a furious Monster, and cast her into a Gulf, that bears her name.

*Scylla* was the Daughter of *Nisus*, King of the *Megariens* ; she fell in love with *Minos*, King of *Candia*, and for his sake she betrayed her one Father. For when *Minos* made War upon the *Megariens* (because the Inhabitants of the Country had cruelly put to death his Son *Androgeos*) and held the chief City *Megara* besieged : *Scylla* during the Siege did oft walk upon the

the Walls, to recreate her self with the harmonious sound which proceeded from the stones. For when *Apollo* built this City, he often laid his Harp upon the stones, and by this means imparted unto them that virtue, that when they should be toucht, they should yeild a most delightful sound. This young Princess beholding *Minos* from this place, began to entertain a kindness for him, which perswaded her to deliver the City unto him, upon condition that he should yield unto her desire and lust. The whole business depended only upon an hair of a purple colour, which was in the head of *Nisus*, for whilst he kept it he could not be overcome; therefore when he was asleep she cut it off. This Treason was not unprofitable to *Minos*, but he could not abide a Daughter guilty of so much cruelty against her Father, therefore he caused her to be thrown headlong into a Gulf of the Sea, under the Promontory or Cape that is over against that of *Charybdis*. There she became a most horrible Monster, for all her lower parts from the girdle downwards, changed themselves into Dogs of several shapes, that continually barked there. Others there are that relate this story otherwise; for *Ovid* tells us, how *Scylla* was metamorphosed into a Lark, and *Nisus* into a hawk, that persecuted her continually for her Treason. These say, that this was another *Scylla* that the witch *Circe* chang'd into this Monster, in a fit of jealousy, because *Glaucus* had less love and kindness for her than for *Scylla*. We shall see in the nineteenth Chapter of the next Book, who this *Scylla* was.

*Ovid. Metam. lib. 9.*  
 "Ερδ' δ' ἐνὶ  
 Σκύλλῃ ναίει  
 ὅσα γυναικὶ  
 αὐτῇ δ' αὖτις  
 πύλορχαίης  
 εἶδ' αὖτις μὴ  
 ᾤδ' αὖτις  
 ὅσα. *Hom. in Od. 12.*

The *Sirens* did also inhabit upon these Coasts of *Sicily*; their upper part was like fair Virgins, and

*Dulce ma-  
lum pelago  
Siren, volu-  
cresque pu-  
ellæ Scyllæ-  
as inter fre-  
mitus, &c.  
Claud.*

and their lower did represent the tail and body of a great Fish. They sung such melodious tunes, that the Passengers were charm'd & drawn to them, but it was to the end that they might destroy them; therefore they do very well typify unto us unlawful Lust, for its pleasures and allurements will infallibly bring us to an unhappy end, unless we imitate the example of *Ulysses*, who commanded his men to stop their ears with Wax, and caused himself to be bound fast to the Mast of his Ship, when he pass'd by in these Seas, that the *Sirens* might not prevail upon him. This craftiness of *Ulysses* did not a little vex them, for they hoped to obtain him and his company for their prey.

*Additional Note.*

Some Heathens believ'd *Oceanus* to be the Beginning and first Principle of all things; he had a numerous Posterity: *Hesiod* reckons up three thousand Daughters besides Sons: *Prometheus* was his intimate friend: he did many good offices for the Gods, particularly he brought up and nourished *Juno*.

*Hesiod. In  
Theogonia.* *Nereus* was his Son who had about sixty Daughters that waited upon *Neptune*; his Habitation was in the *Ægean Sea*: *Hercules* went to enquire of him where he should find the Golden Apples.

When *Ino* had craftily made away all the Children of *Nephele*, except two, she caused the Oracle to demand one of them as a Sacrifice to *Jupiter*, which forced them both to fly away. *Atamas* her Husband was so incensed at her cruelty that he took her Son *Learchus* and cut off his head; from the danger, and furnished them with this wonderful Ram, that carried them through the midst of the Air; *Phryxus* arrived safe in *Colchos*, where he married *Chalciope* the Daughter of *Æetes*, see *Appollod. lib. 1.*

where-



where upon *Ino* in haste caught hold of *Melicerta*, and cast her self with him into the Sea: He was called *Palemon*, or *Portunus*, God of the Harbours. In some places of *Greece* Children were offer'd in Sacrifice to him.

*Vocatur  
Leucothea à  
Græcis &  
Matuta à  
Latinis &  
habita est  
Deamaris.*

The *Sirens* are noted for their folly and cruelty: These are the Names of the chief of them, *Aglaope*, *Pisinoe*, *Thelxiope*, *Molpe*, *Alogophonos*, *Leucosia*, *Ligea*, *Parthenope*. The last gave her name to the famous City of *Italy*, *Naples*, anciently called *Parthenope*. They play'd very well upon several Instruments of Musick, insomuch that they challeng'd the *Muses* by the persuasion of *Juno*. In the Island of *Crete* was the meeting, where the poor *Sirens* were shamefully overcome by the Nine Sisters, who took from them their Wings, and made of them Crowns, which they all wore, except one, who was esteem'd the Mother of the *Sirens*, and therefore it did become her not to triumph over the shame of her Daughters. Their dwelling was between *Italy* and *Sicily*, all the Passengers are said to have perished there but *Orpheus*, who with the sound of his Harp overcame the noise of the *Sirens* Voices. *Ulysses* had the happiness to pass also without any harm: It is said, that they were so much grieved at the escape of this last, that they cast themselves headlong into the Sea, and have never since been seen.

*Ovid in  
Metam. l. 2.  
Orph. in  
Argonaut.  
Virgil in  
Æneid.*

CHAP. III. of the King of the Fairies People and a Son named *Fairy*, who was also a famous God of the Fairies: He invented many things necessary for the Fairies. He was born upon the Fairies, who did

## CHAP. XII.

Of the Deities of the Earth.

**C**eleste, that we mention'd in the second Chapter as the *Mother of the Gods*, is also the Goddess of the *Earth*; therefore she was painted sitting, and crowned with *Towns*, and round about her a great number of *Animals* and *Trees*. The *Shepherds* did own her for their Goddess; amongst them she was named *Magna Pales*.

*Vocaturpan* Pan was eminent amongst the Gods of the Fields; he was the Son of *Mercury*, who had assumed the form of a Goat to beget him, therefore his Beard and his Feet were like a Goats, with Horns upon his Head. He was called *Sylvanus*, altho' *Virgil* seems to be of another mind. He was the beloved of the Nymphs, who put themselves under his protection, and danced at the sound of his Pipe: The *Arcadians* did honour him as their God, offering unto him Sacrifices of Milk and Honey. The *Romans* also, in the Month of *February*, dedicated to him certain Festival days, called *Lupercalia*, from the place *Lupercal*, which was consecrated to him by *Evander*, where *Remus*, and *Romulus* were afterwards brought up by a Wolf.

*Picus* the King of the *Latin* People had a Son named *Faunus*, that was also a famous God of the Fields ; he invented many things necessary for Husbandmen. He was lookt upon as the Father of the other *Fauni*, and of the *Satyrs*, who did all

all wear horns upon their heads, and had Goats feet. When these *Satyrs* became old, they were called *Sileni*. They were great Tiplers of Wine, the chief and the ancientest of them brought up and tutor'd *Bacchus* in his Infancy; he was always describ'd riding upon an Ass. This Animal became famous in *India*, when *Bacchus* made War against the *Indians*; for when it began to bray, the Elephants of the Enemies were frighted and disorder'd, which was the cause of the Victory: For a reward of this good Service, *Bacchus* promoted this Ass amongst the Stars, near the Crab.

*Additional Note.*

*Cybele* was originally of *Phrygia*, the Daughter of *Menege*, an ancient King of that Country; she was cast into a Wood, and there left to be devour'd by the wild Beasts, upon some distaste that her Father had taken against her Mother. A Shepherd happily finding her, brought her to his home, and there caused her to be bred up as his Child. She quickly grew famous, when she came to years of understanding, because of her extraordinary beauty and skill in *Musick*, and in the curing of Infants Diseases, which caused the King to acknowledge her for his Daughter, and to grant unto her a Train better befitting her Birth. She afterwards became amorous of *Atys*, a young man of the Country, who because he could not have the liberty to marry her, got her with child. *Atys* was condemn'd to die for it, and *Cybele* for grief became mad; so that she left her Fathers Court and ran up and down the Country with a Pipe and Drum in her hand. After her death, when the *Phrygians* were afflicted with scarcity of corn, and divers diseases, the Oracle gave them this advice

*Catull.*

*Ovid. in*

*Metam.*



Hence cal-  
led Mater  
Pessinuntia,  
or Dia Sy-  
ria.

He loved  
also the  
Nymph Sy-  
rix. Ovid.

as a remedy to their evils, to worship *Cybele* as a Goddess. She was not well known amongst the *Romans*, until *Hannibal* was in the bowels of *Italy* with his Army. The Senate being frighted with several prodigious accidents that hapned at that time, sent to consult the *Books* of the *Sybil*, where they found, that the strangers might be driven out of *Italy*, if *Mater Idæa* did come to *Rome*. This oblig'd them to send *Ambassadors* to *Attalus* King of *Phrygia*, to beg from him the Statue of this Goddess, which was of Stone in the Town of *Pessinunte*: They brought it to *Rome*, and all the Dames of the City went out as far as the mouth of *Tyber*, to welcome her. The next year a Temple was erected for her; her Priests were *Phrygians*, called *Corybantes*, they had over them one called *Archi-Gallus*, an Eunuch, as most of them likewise were, therefore called *Semiviri Phryges*. They perform'd her Solemnities with a furious noise of Drums, of beating of Brals, and of Musical Instruments. The *Corybantes* are *Jupiter's* Life-guard, because they brought him up. The Pine-tree and the Box were consecrated to this Goddess. *Pan* was the God of the Mountains, and Sheep, also of *Huntsmen*; he loved *Eccbo*, of whom he had a Daughter called *Irynges*: He was also belov'd of *Luna*: His Sacrifices were perform'd in a deep Cave, situate in the middle of a thick Wood; they were wont to offer unto him *Milk* and *Honey* in *Shepherds* Dishes. He was painted with a stick in one hand, and a Pipe in the other, with a long Beard, and Horns of a great length upon his head, and with Goats feet.

*Faunus* was also a God of the Fields; all the Apparitions in the Woods, and all the Voices were attributed to him.

CHAP. XIII.

Of the Infernal Gods.

IF we speak of Hell, according to the manner of the ancient Poets, we must represent it as a large subterraneous place, whither the Souls are convey'd when they go out of their Bodies.

*Claud. in  
rapt. Proser.*

That God that commands there is, *Pluto*, Brother of *Jupiter* and *Neptunus*; his Wife is *Proserpina*, the Daughter of *Ceres*; he was constrained to steal her, for he had been refused of all the Goddeses, because of his ill-looks, and the darkness of his Kingdom.

*\*Vocatur  
Diu Pater,  
Hades, Rex  
Sitionum,  
Aidonens,  
Agisilans,  
euBudis,  
Chibonius,  
Jupiter,  
Leptynis, e  
Orcus, Sum-  
manus, So-  
ranus, Fi-  
braus Deus,  
Vedius, &c.*

Several Rivers do encompass it, which we must all pass, before we can enter into it: *Acheron* is the first, *Styx* the second; this River flows round about Hell nine times: *Victory* was his Daughter, who having been favourable to *Jupiter* in the War against the Gyants, he by her means attained to so great credit, that when the Gods had sworn by the Waters of *Styx*, it was not lawful for them to act contrary to their engagements; which when they did, they were depriv'd of their *Nectar*, and of their Divinity, one hundred years compleat. The *Styx* did rise out of a Fountain of *Arcadia*, whereof the Waters are venomous, and of such a strange nature, that there is no Metal that can keep them; nothing but the hollow of an Ass, or of a Mule's Hoof, can retain this piercing Water. The third River of Hell was the *Cocytus*, which did swell only with Tears. The fourth was *Phlegeton*, whereof the Waters were boiling hot.

*Charon* the Ferry-man did offer his assistance and his Boat, to carry over all that came from this Upper World. He did shew as little respect to the Lords, to the Grandees, and to the Princes, as to the meanest Slaves, because Death brings all men to an equality. They whose Bodies had not been buried, were oblig'd to wait many years upon the banks of the River, before they could be admitted to pass with the rest.

*Intrantem-que etiam Cerberus, a great Dog with three heads, instead of hair he was cover'd all over with Serpents.*

*Cerberus, get. Claud, in Ruffin.* He kept the Entry of Hell in such a manner, that he suffer'd all to come in but none to go out.

*Within was a dreadful Night, esteem'd a Goddess, the eldest Daughter of Chaos, and the Mother of several Monsters that did besiege this unhappy place; for besides Envy, Grief, Poverty, Care, Labour, Diseases, Cruelty, Despair, here were to be seen Death, and its Kinsman Sleep: The latter was honour'd as a favourable God unto Men, because of the rest, which he procures unto us; one of his Officers was Morpheus, the God of Dreams, who had the cunning and art of taking all sorts of shapes. There were also the Harpies condemn'd to perpetual darkness, and the Chimera, that vomited fire and flame; her head was like a Lyon's, her middle like a Goat, and her tayl did resemble that of a furious Dragon.*

*In these subterraneous places was the abode of the Furies, called otherwise Diræ or Eumenides, their names were Tisiphone, Megera, and Aleto, they were armed with flaming Torches, out of their mouth proceeded a filthy froth, a sign of their raging humour; their eyes sparkled as the light.*

*Eumenidum ignes, wars. Et face multa bellum integrabat. Eny. Stat. In Theb. l. 8.*

*Περὶ δὲ λίαν, ὅτιεν ὃ δ' ἐκ-  
κάν, μίαν ὃ  
Χίμαρα.  
Hom. Iliad.  
l. 6. v. 181.*



lightning, and their head, instead of Hair, was adorned with long and dreadfull Vipers. *Sic parca voluer. Stat. in Theb. l. 4.*

In the Palace of Pluto, these three Sisters, named *Sic parca voluer. Stat. in Theb. l. 4.* Parca, Clotho, Lachesis, and Atropos, did reside. These were the fatal Sisters, who did appoint to every one the several adventures of his life; what they had decreed according to the Judgment of the Gods, could not be alter'd: They were more especially busied in handling the thread, and disposing of the continuance of Mens Lives. The youngest held the Distaff, and did draw the Thread, the second in age did wind it about the Spindle, and the third, old and decrepit, did cut it off; and this was followed with the immediate death of the person living.

As soon as the Souls were arriv'd in Hell, they went to give an account of their Lives before *Uranus, Minos, Rhadamanthus, and Aeacus*, their Judges, who had in their keeping the fatal Chace, where the names of all the living upon Earth were registred; out of it was drawn every mans name, when he was arriv'd at the end of his days. The Gods had intrusted these Men with this Office, because during their lives they had been very just in their Judgments. Here we must not forget what is related of *Aeacus*, when the Plague had carried away all the Inhabitants of the Isle of *Egina*, where he was King, he obtained of *Jupiter* the favour, that all the *Ants* should be changed into Men, that the Island might be gain filled with Inhabitants, they were therefore call'd *Myrmidones*. The truth is, they were thus named because they did mightily apply themselves to the improvment of the Ground, and like *Ants*, were always stirring it up.

When these infernal Judges had pronounc'd

their Sentence against the wicked Souls, they were cast headlong by the Furies into the bottom of *Tartarus*, a dreadful place designed for their punishment.

There were to be seen the *Gyants* and the *Titans*, in the midst of the flames, loaden with huge Mountains, so hindered them from rising again; and *Tantalus*, who was ready to perish with hunger and thirst, encompassed with the abundance of all sorts of dainties. There was also *Salmones*, the King of *Elee*, who had been struck dead with *Jupiter's* Thunderbolts, because he had the impudence to counterfeit and play the God upon a Bridge of Brass, causing his Chariot to run over it, that it might make a noise like that of Thunder. In his course he cast on every side flaming Torches, to represent the Lightning, and such of the Spectators upon whom they unhappily fell were cruelly murder'd by him.

In this place were also the *Danaides*, or the *Belides*, so named from *Belus* their Grandfather; they were the Daughters of *Danaus*, from whom the Greeks have taken their name *Danae*. This *Danaus* was forced to marry them to the Sons of *Egyptus*, his Brother, they were equal in number, for *Egyptus* had fifty Sons for the fifty Daughters of *Danaus*. But these wretched Creatures cut their Husbands Throats the first night that they came together, only one excepted; therefore they were condemned to *Hell* to fill up with Water a Tun without a bottom, which they could never effect, because at the same time that they poured in, it ran out at the other end,

Here

Here was also one *Syſiphus*, a famous Robber, forced to heave up a great Stone with his Shoulder to the top of a Mountain; when he was almost come to the end of his labour, it fell again to the bottom, so that he was constrain'd to be always beginning.

*Ixion* was here tyed about a Wheel, that did continually move. He was condemn'd to this punishment, because he had been so bold as to seek a too familiar acquaintance with *Juno*; *Juno* presented unto him a Cloud in *Juno's* likeness, of whom he begot the *Centauri*, half Men and half Horses.

All the Men that had lived an honourable life, and all those that had ended their appointed time in *Tartarus*, were conducted into the *Elysian Fields*, places that did abound with all manner of delights and satisfactions. But at the end of a certain number of years they return'd into the World again, to live in other Bodies; and that the Souls might not retain any remembrance of these *Elysian Fields*, they drank of the River *Lethe*, that had the vertue to cause them to forget all things past.

*Additional Notes.*

It is very remarkable, that the Papists follow in their descriptions and fancies of Hell, and its Suburbs, the Heathens, or Romans, their Predecessors, who with the Empire of the World have left them many of their groundless Opinions, and strange Superstitions. As the former did imagine several Apartments under ground, and subterraneous places, so the latter maintain divers retreats of the Soul after Death,



Death. The Purgatory of the Poets described by *Virgil*, is the same as that of these mistaken Christians.

*Pluto* was the God of Hell, and of Riches; he had two Keys in his hand, and was attended by a dreadful Train, by *Cerberus* with three heads, by the *Furies*, the *Parcae*, &c. He had upon his head a Helmet, that did render him invisible, and all those that did wear it, by this is intimated the Safety that Men find in the Grave. His Sacrifices were performed in the Night, and the Tree that was dedicated to him, was the *Cypress*. He was a blind God, and did not love to see any light, therefore the Poets say that he is mightily afraid when the Earth doth quake, and let in the Day into Hell.

*Charon*, the Son of *Erebus*, and of the Night, was his Ferry-man, to convey the Souls of the Deceased unto him. This fellow was greedy of Money, therefore he would let none pass without a piece of Silver, which the Souls were wont to carry between their lips; those that were not dead, or unburied, were never admitted into this man's Boat. Yet *Aeneas* by his Piety, *Hercules* and *Theseus* by their Valour, and *Orpheus* by his Musick, obtained the Priviledge of viewing Hell, and of passing to and fro in old *Charon's* Ferry-boat.

*Cerberus* was an ill-shap'd and a cruel Mastiff, begot of *Typhon* and of *Echidna*; *Hercules* had the strength to drag him from under ground, and bring him to see the light of the Sun; when he was upon Earth, it is reported, that he vomited on the ground, and immediately a new Herb sprung up, called *Aconitum*, or Wolfsbane.

In

In these lower Regions of the Earth, where several strange Goddesses, *Nox*, the Night, was she that had the greatest command, and that was one of the most remarkable; she was held to be the Mother of Love, Deceit, Old Age, Death, Sleep, Dreams, Complaint, Fear and Darkness.

The Cock was offer'd in Sacrifice to her, and she was painted with black Hair, with a Garland of Poppies about her head, and her Chariot was drawn with black Horses, and in her Arms a white Boy signifying Sleep, and a black one intimating Death, both taking their rest.

The Harpies were a strange sort of Birds, painted with Womens Faces, Dragons Tails, and Eagles Talons; they are sometimes called *Furie*, *Striges*, and *Lamie*. They were said to suck in the night the Blood of Infants, there were three in number, *Albo*, *Ocyroe*, and *Celano*. They were very troublesome at publick Feasts, in the Night, and especially to blind *Peneus*, but *Calais* and *Zelus*, the two Children of *Boreas* and *Orythea*, had pity of the Old Man, having therefore winged Feet, they pursued the Harpies, and drove them from *Peneus* his Table; afterwards they were confined to Hell. Their next Neighbour was a cruel Monster, named *Chimera*, that was dreadful, because of his misshapen Body, but much more because it breathed forth nothing but flames of fire. The Furies had there their habitation, but when the Gods had any great design in the World, in raising of Wars or troubling the Peace of Men, they sent for these Furies of Hell, who disguising themselves, went

and perform'd the Commissions, with which they were entrusted, by applying their burning Torches to the heart and inward parts of the Person with whom they are concern'd. This represents unto us, how the Devils tempt us inwardly to evil.

The Heathens imagin'd a severer Justice in Hell, than was upon Earth, for they plac'd three Kings, eminent for their upright dealing, to judge and dispose of the Estate of every one, according to his deserts. The Souls were brought before them naked, without any ornament or name, that might render them commendable, therefore the wicked were punish'd with Fire, but the good were admitted immediately into the *Elysian Fields*.

*Ixion*, the Son of *Phlegias*, is remarkable amongst the wicked, by his horrid murder, which he committed under the pretence of friendship, for he cast his *Father-in-law* into a pit of burning coals. His troubled conscience caused him afterwards to wander up and down the Earth, until *Jupiter* out of pity made satisfaction for his Crime, and received him into Heaven, where ease and pleasure caused him to become both wanton and ungrateful he fell in love with *Juno*, and sought to defile *Jupiter's* Bed; when he heard of it, he presented unto him a serving-maid, called *Nephele*, or a Cloud, in *Juno's* habit, of whom he begot the leacheous *Centauri*. By that means falling into disgrace with *Jupiter*, he was sent back again to the Earth, where he began to brag of his pranks, and relate how *Juno* had submitted to his lust, for which he was by *Jupiter* condemn'd to this torment in Hell, to be continually carried about a Wheel, which never stood



stood silly, except when *Orpheus* was there playing upon his Harp.

*Sisyphus*, the Son of *Aolus*, was accused for having discover'd the Secrets of the Gods, and particularly of *Jupiter*, who had made him the Confident of his Love to *Agina*, the Daughter of *Asopus*; also for having spoken irreverently of him, and for having spoiled and murder'd Strangers; for which enormities he was first slain by *Theseus*, and then sent to Hell to roll up a great Stone, that did fall down again and renew his Labours.

## CHAP. XIV.

## Of some other Deities.

BESIDES these common and universal Deities, that we have mention'd, the Heathens fancied others, who had a particular kindness for certain Houses and Persons.

The domestick Gods were named *Lares*, or *Penates*, they were in shape like Monkeys, placed in some private place of the house, or in the Chimney-corner; they honour'd them as their Protectors, and did therefore make unto them offerings of Wine and Frankincense.

They also imagin'd that every one was born with two *Genii* proper to his Person, named *Dæmones*; the one was good and favourable; which perswaded him to honesty and virtue, and in recompence did procure unto him all manner of good things proper to our estates; the other was the evil *Genius*, who was the cause

cause of all wickedness and mishap, when ever he got the upper hand.

\**Lubricum*  
*Numen.*

The Heathens did acknowledge also a Great Goddess, named \* *Fortune*, who had in her possession, and at her disposal, the honours, the riches, and the happiness of this life; she gave them and took them away at her pleasure. But this is noted of her, that she was blind, and very inconstant; in her hand was a Wheel which she turned without ceasing, raising sometimes men on the top of the Wheel, and sometimes casting them down, so that there was nothing settled or assured that concern'd her. She was adored

*Vocatur*

ἡ δὲ βασί-  
λειά μερίση  
πανδεκῆς,  
ἑσπεῖα  
βίον θνη-  
τῶν πολυ-  
φύλων, ὄρ-  
νύξ ἔχε-  
βεννὴ τόκι  
μῦμων καὶ  
οἰζυν ἀλγ-  
νέεσσιν,  
*Hesiod.*  
*Theogon.*

by the most part of Men, the greatest Princes had one of Gold kept safe with them in their dwelling, that she might be always favourable unto them: The Goddess *Nemesis*, or *Vindicta*, had an eye upon the crimes and misdemeanours of every one to punish them. The God *Mars* was worshipped by them, but he grew mightily out of favour, and became odious to all the World, because of his ill qualities; for he had his beginning from Sleep and the Night. And although he was very sloathful and ignorant, he was nevertheless one that found fault, and that did prattle of every thing, which proceeded partly from his vanity, and partly from the weakness of his Judgment.

*Additional Note.*

*Genius à*  
*eigenendo, or*  
*ab ingeren-*  
*do, because*

The God of particular persons, or of Kingdoms, was named *Genius*; he had a continual eye over them, and did accompany them to the he supports or suggests unto us thoughts. *Virgil* names them *Manes*; this word is sometimes taken for the deceased Souls. *Genius natalis comes qui temperat astrum.* *Horat.*

Grave

Grave. The *Genius* of the *Roman State* was painted with a *Cornucopia* in one hand, and a dish full in the other, which was stretch'd out upon an Altar. The Heathens said, that their *Genii* were of a nature between God and Man; and therefore they imagin'd them to be Sons of *Jupiter* and of *Terra*. All the Stars were reckoned in their number, and therefore they did worship them as the *Jews* did, in the quality of Angels. They painted them differently, sometimes as a Serpent, and sometimes as Boys or Girls, or as old Men; but a Garland of a Palm-tree was always upon their heads, therefore this Tree is named *Genialis*. In some ancient Medals, the *Genius* of the Emperor was represented as a Man, with a large dish of all sorts of Flowers in one hand, and a Scourge in the other, to express both rewards and punishments. They thought it not lawful to kill any Creature unto their *Genius* on their Birth-day, because it was not decent that they should cause Creatures to lose their lives the day on which they received theirs; yet *Horace* mentions the killing of a Pig of two months old. The usual Offerings to the *Genius* were Wine and Flowers. As the Men had their *Genii*, the Women had also their *Funones*, Goddesses, that did watch over and protect them.

*Magne geni, cape tura lubens, votisque faveto.*

*Tibul. l. 4.*

And,

*Funde merum Genio.*

The *Penates* were the Gods, that were placed in *penetralibus domi*, in the innermost part of the



the House, as Guardians and Protectors to it. There were the *Penates* of Cities, of Kingdoms, of Heaven and Earth, and of many eminent dwellings. *Aeneas* brought his from *Troy*? they were two young men in a sitting posture: the Dictator and chief Magistrates of *Rome* did sacrifice to them when they enter'd into their Offices, and to the Goddess *Vesta*.

*Lararium*, the place where they were worshipped. There were *Lares publici*, *Lares familiares*, *Lares hostiarii*, to drive away Enemies; *Lares marini*, of the Sea; *Lares querculani*, of the Oaks. They are also called *Prestites*, *Larvae*, *Lemures*. *Ego Lar sum familiaris, hunc domum jam multos annos est, cum possideo & colo.* *Plaut. in Aulul.*

*Fortune*, the Daughter of *Oceanus*, and the Servants of the Gods, was carried in a Chariot dragg'd by four blind Horses, under her feet lay a Globe, in her right hand the Helm of a Ship, and in her left hand the Horn of Plenty. She had several Images, Statues, and Temples erected to her honour, for the *Romans* did worship none more than *Fortune*. At her right hand did play upon a Wheel a young Youth, with wings upon his shoulders, named *Favour*, to express how soon her favours may fly away from us. Two Images were remarkable at *Rome*, *Fortuna Calva*, and *Fortuna Vitrea*; both were very signi-

significant. There were also several Temples built to the honour of *Fortune*, one to *Fortuna primigenia*, in the Capital, another to *Fortuna obsequens*, to *Fortuna privata*, to *Fortuna mascula*, the latter was near the Temple of *Venus*; one to *Fortuna Barbata*, to *Fortuna publica*, to *Fortuna plebia*, and another to *Fortuna muliebris*, whose Statue had the power to speak, as *Val. Max lib. 5. cap. 2.* informs us; and to several other kinds of *Fortune* Temples were erected. When *Fortune* was not favourable to them, they loaded her with Curses and Imprecations.

*Nemesis*, the Daughter of *Jupiter* and of *Necessity*, was the Goddess of Revenge; she was called *Adraſtea*, because *Adraſtus* built her a Temple; and *Ramnusia*, from a place in Greece, where she was worshipped. She was painted as *Justice* is, with a Sword in one Hand, and a pair of Scales in the other, with a sad Countenance and piercing Eyes, or with a Bridle and a Ruler. The Heathens did think, that she would either reward or punish all the actions of our life.

The employment of *Momus* was to reprove the faults of every one; he did not like *Vulcan's* Man, who had not a window in his Breast, that his thoughts through it might be seen. He was not pleas'd with the Slippers of *Venus*, because they made too much noise: He reprov'd *Nep-tune's* Bull, for not having Horns on his shoulders rather than on his head; and *Minerva's* house, because it was not moveable.

Besides these Gods that were worshipped by most Nations, the *Romans* had several others, and of many kinds: Some were called *Indigetes* who

were advanced from the Estate of Men, to the honour of the Gods : Of this number was *Hercules* unto whom divers Chapples and Altars were erected in *Rome*, and many favourable Epithers ascribed unto him, as *Magnus Victor*, *Triumphator*, *Defensor*, &c. *Faunus* was another, *Carmenta* *Evander's* Wife another, and *Evander* himself King of the Natives of *Italy*, *Castor* and *Pollux*, *Æsculapius*, *Acca Laurentia*, the Nurse of *Romulus* and *Remus*, *Quirinus*, a Name of *Romulus*, from whence comes the word *Quirites*, the *Romans* Title.

All the Perfections and Virtue of the Soul were also adored as so many Goddesses, *Mens* the mind, *Virtus* virtue, *Honos* honour, *Pietas*, &c. And over every part of a mans life, they had particular Gods and Divinities. The young Babes were under the protection of these, *Opis*, *Nascio*,  
 \* Or *Vigintanus*. \* *Vaticanus*, *Lavana*, *Culina*, Goddesses that did look to the Child in the Cradle, *Rumina* that did assist it to suck ; *Potina*, *Educa* *Offilago*, *Fabulinus*, *Carnea*, *Fuvontas*, *Orbona*, *Volupia*, *Libentina*, *Anculi Dii*, were honour'd by Servants. The New-married couple had several Gods, *Jugatinus* that did joyn them together, *Domiducus* he that led the Bride home, *Manturna Dea*, *Verginensis*, *Cinxia*, *Mutinus*, *Deus Pater Subigus*, *Dea Mater Prema*, *Viriplaca Dea*. All these had their several Offices appointed them in Marriages. The Goddesses of Child-bearing are *Mena-Dea*, *Juno Fluonia*, and *Lucina*, *Partunda*, *Latona*, *Egeria*, *Bona Dea*, *Magna Genata*, &c.

*Murria Dea*, the Goddess of Laziness.

*Strenua Dea*, of Strength and Valour.

*Stimula Dea*, who prompts Men to Labour.

*Agonius*



*Agonius Deus*, who did bless their undertakings.

*Dea Horta*, who did perswade them to any business.

*Catius Deus*, that made them careful.

*Volumnus Deus*, the God of their Wills.

*Adeona & Abeona Dea*, the Goddesses of their coming in and going out.

*Victoria Dea*, the Goddess of Joy or Victory.

*Pellonia Dea*, she that was active in driving away their Enemies.

*Fessona*, she who did help the wearied.

*Averruncus Deus*, that did divert from us all evil.

*Angeronia*, the Goddess of Silence.

*Laverna Dea*, who did bless the Thieves in their Robberies, and unto whom they did offer Sacrifice : They that were under her protection, did divide the Spoil in her Wood, where her Temple was erected ; therefore they were call'd *Fures Laverniones*.

*Nenia Dea*, the Goddess of Funerals, &c.

There were also amongst the *Romans*, the Gods and Goddesses of the Fields, besides the multitude of Nymphs and Satyrs ; these were the most noted.

*Pales Dea*, the Goddess of Fodder, and of Shepherds.

*Flora Dea*, a remarkable Whore, who gave all her Estate to the People of *Rome*, upon condition that they would honour her Birth day with Plays. The Senate to remove the infamy of her life, created her the Goddess of Flowers, and did offer unto her Sacrifice, that she might bless the hopeful increase of the Fruits and Flowers. In her honour were instituted the *Floralia*.

*Pomona Dea* had a Command over the Apples, and such like Fruits.

*Tutullina Dea* had an Eye over the Corn.

*Robigus Deus* did preserve the Corn from the infection of the Air.

*Populonia & Fulgera Dea*, that did keep the Corn from the Thunder.

*Pilumnus & Picumnus Dii*, the latter is called *Sterquilinus*, because he taught Men to improve the ground with Dung: The first is the God of Bakers.

*Bubona Dea*, of Oxen.

*Hippona Dea*, of Horses.

*Melona Dea*, of Bees.

*Jugatinus Deus*, who did live upon Mountains.

*Rufina Dea*, a Countrey Goddess.

*Terminus Deus*, the God of Limits. The People of Rome were commanded to set stones upon the confines of their ground, which were called *Terminalia*; upon them they did offer to *Jupiter* every year; and if any was so impudent as to remove them, his Head was to satisfy *Jupiter*, unto whom they were consecrated. These Stones were crowned every year with Flowers, and upon them Milk was offered to *Terminus*.

*Pan* was a Field God.

*Sylvanus* the God of Cattel, and of the Countrey.

*Nuda Venus*,  
*fecunda Pales*,  
*pharetrata Diana*,  
*Juno gravis*,  
*prudens Pallas*,  
*turrita Cybele*.

*Priapus* was the most impure and shameless of all their Gods; he was the God of Mariners as well as of the Countrey, and of Gardens: He was painted naked, as all the other Gods and Goddesses of Love.

*Feronia Dea* was also a Deity of the Woods, the

the Wife of *Jupiter Anxur* in *Italy*; near her Temple was a large Wood which took fire, but when the People did run to extinguish it, of its own accord the fire went out, and the Wood in a moment became green again and flourishing. The Slaves who were to be made free, did receive the Badges of Liberty in her Temple. It is reported of her Priests, that they did use to go barefoot upon burning Coals every year, at a set time, before the People.

The *Romans* had encreas'd the number of their Divinities, so that many thousands were reckon'd amongst them; every affection of the mind, and disease of the body, was honour'd as a Deity: such were *Pavor*, and *Pallor*, *Cloacina*, *Aius Locutius*, whose Statue gave the *Romans* notice of the coming of the *Gauls*. *Rediculus* was another God, *Tempestas*, *Febris*, *Fugia*, *Fornax*, *Caca*, *Vicepota*, and *Volturnus Deus*, &c.

And as the *Romans* did enlarge their Dominions, they admitted all the Gods and Goddesses of strange Nations into their City. Therefore when *Tiberius* heard of the Miracles of our Saviour from *Pilate's* information, he desired the Senate that *Jesus Christ* might be introduced amongst the number of their Deities, which they had no inclination to do, either because of the place of his Nativity, which was generally hated of all Nations, or because he could not be rightly worshipped where there was such a multiplicity of Idle Gods. Now these were the strange Divinities worshipped in *Rome*, after they had conquered the World.

*Sanctus* or *Deus Fidius*, the God of the *Sabines*.

*Io* or *Isis*, a Goddess of the *Egyptians*. The



Poets inform us, that she was the Daughter of *Inachus* a professed Whore, yet the Priest of *Juno*. She perswaded *Jupiter* to yield to her Lust; but *Juno's* jealousy pursuing after her Husband, found them together. *Jupiter* in the form of a Cloud, and *Isis* of a white Cow, for *Jupiter* had changed her, that she might not be suspected of his Wife, who understood his subtilty; therefore she begg'd the Cow from *Jupiter*, he being afraid by a refusal, to discover her & his own dishonesty, granted her to *Juno*, who presently committed her to the Custody of *Argus*, with an hundred Eyes; there she continued in much misery and persecution, until *Mercury* was sent from *Jupiter* to deliver her; he play'd *Argus* asleep with his pleasant Musick, intending to steal away the counterfeit Cow, but a Boy, named *Hierax*, gave notice to *Argus*, and awaked him, as the other was a departing with his prize; *Mercury* seeing no Remedy, but that he must either neglect *Jupiter's* command or kill *Argus*, took a great stone and knock'd him dead upon the place, and chang'd *Hierax* into a Hawk for his ill Office. *Juno* was not a little displeas'd at the loss of her faithful Servant, therefore she transform'd him into a *Peacock*, that yet retains the number of his Eyes in its Feathers, and sent some Creatures to vex *Isis*, so that she became mad, and ran up and down the World, swimming over the Seas into *Ionia*, unto which she left her Name, as also to the Sea that bounds that Countrey. At last she return'd back to *Egypt*, where she married *Osiris*. Her Son by *Jupiter* was *Ephus*. After her death she was ador'd by the *Egyptians*; her Hair was preserved as a Sacred Gods of *Egypt* they worshipp'd there all the Herbs of their Gardens, which the *Romans* were ashamed to Imitate.

Besides  
these most  
noted

Relick

Relick in her Temple at *Memphis*; she was honoured as the Goddess of Navigation, and of the Weather: Her Statue was a Cow with Horns, or as some say, a Dogs Head, unto which *Ovid* alludes, calling her *Latrator* \* *Anubis*. The Ro- \* Some think this *Anubis* to be *Mercurius*, as we shall see afterwards.  
*mans* had an extraordinary reverence for this Goddess, although they banish'd her, because her Priests had consented to defile her Temple with Whoredoms; afterwards she was admitted again. Her Priests were initiated with Blood and Water, they had their Heads and their beards shaven, and did wear all white Linning Garments. At the entry into her Temple was the Statue of a *Sphinx*, to signify that she was a mysterious Goddess: For her sake the *Egyptians* did keep in a corner of her Temple a white Cow, which when it dyed, they did all mourn as for a Prince, until another was put in place of the dead beast. This is reported also of the God *Apis*.

*Osiris*, King of *Egypt*, was her Brother and Husband, he is esteem'd the same with *Sarapis*, some call him *Dionysius*, *Ammon*, *Jupiter*, and *Pluto*. The last name I conceive was given him, because he had such an extraordinary care of the Dead, causing them to be buried in several places made on purpose near *Memphis*, to encourage virtue, *Herodot.*  
 and a good life; for if the deceas'd had not liv'd well, he was by persons appointed to enquire into every mans actions, cast into places of shame and punishment; the virtuous were interred in beautiful Fields, flourishing with all manner of Flowers. This place was near the City *Memphis*, encompassed several times with the River *Nilus*, and an old fellow did convey the dead bodies over. By this means this Prince did awe his people into obedience, and a submission to his Laws. And

from hence it is that the Poets have borrowed their pleasant description of Hell, as the rest of their superstitious Fables, as several Writers informs us, *Osiris* is also called *Apis*, in whose Temple a Bull was religiously kept. Upon the Statue of *Osiris* was placed a Bushel; this hath given occasion to some to fancy *Osiris* to be *Joseph*, who saved *Egypt* from the great Famine: It is probable the Bushel was placed upon *Osiris* his head in honour of him.

All the other Gods of the *Grecians*, *Illyrians*, *Gauls*, *Spaniards*, *Germans*, and *Asian* People, were brought to *Rome*, and there worshipped.

---

## CHAP. XV.

*Of the Gods mentioned in Holy Writ, and of those that were adored in Syria, Phoenicia, and the adjoining Countries.*

**I** Think it not amiss in this review of all the Heathen Gods, to add a Chapter or two concerning those, who have been ador'd by the Inhabitants of the Eastern Countries, and by our Forefathers in this Island.

The Sacred Records mention many Idols unto whom the *Israelites* shamefully prostrated themselves; their Names are *Moloch*, *Baal*, *Astheroth*, *Dagon*, *Baalzebub*, *Succoth-Benoth*, *Nergal*, *Nisroch*, *Rimmon*, *Thammuz*, *Nebo*,  
*Sefach*,



*Sesach*, the Golden Calves, the *Teraphim*, *Remphan*, &c.

The Golden Calf which the *Israelites* made in the Wilderness, was a God of *Egypt*, called *Apis*. *Lactantius* informs us, that the Head was the Image of a Bull, therefore they did worship him in the same manner as the *Egyptians* did their *Apis*, for they did mightily rejoyce and feast themselves when he was made, and danced round about the Idol. But I cannot conceive how the *Israelites* could be of such weak Memories; as to forget the greatness of God's Power, lately manifested to them in their deliverance from *Egypt*, and in the publishing of the Law; or of such perverse judgments, as to ascribe to the works of their hands, the glorious Acts of the Almighty, of which they had been Eye Witnesses; for it seems they intended, as our religious Papists do, to adore God in the outward and visible representation of a Bull, or of a Calf, according to the Custome of the *Egyptians*; therefore they did not say, To morrow there shall be a Festival to *Apis*, *Osiris*, or *Isis*: the Gods of *Egypt*, but to the Lord יהוה so that they were so impious as to ascribe the Sacred Name of God to this shameful Image, or rather to worship God in this vile Form. The *Hebrews* tell us, that the generation of such as were so prophane at this time, had yellow Beards growing on their Faces, in remembrance of that foul sin, which their Forefathers were so forward to commit in the Wilderness.

When *Jeroboam* returned out of *Egypt*, whither he had been banished by *Solomon*, he caused

*De vera sapient. cap. 10.*  
*Et comes in pompa corniger Apis erat. Ovid. Fast. Exod. 32. 6. Pubes Barbara Memphiten plangeredo-cta Bovem, Tibull.*

caused the same kind of Idolatry to be established in the Dominions that were under him, for he placed two Golden Calves at the two Extremities of the ten Tribes in *Dan* and *Bethel*, to prevent the return of the people to the worship of God in *Jerusalem*, and to their Allegiance to their lawful Prince. It may seem very strange, that the *Israelites*, possessed with a real Opinion of God's Power and Authority over them, should be so easily drawn to commit such an abomination, directly contrary to the Law of God, unless they had been induced thereunto by their mistakes of some Example given unto them by *Moses* himself. We find that when *Jeroboam* intended to draw them to Idolatry, he could think of no better expedient, than to present unto them Golden Calves; for they were more inclinable to the adoration of them, than of any other Idol; because, as some imagine, they were wont to see these Images in the Temple of *Jerusa-*

*Herodot. in* *lem* as their Forefathers had been accustomed  
*Ithal. Am-* to behold them worshipped in *Egypt*; for  
*mian. Ma-* by these Idols the Ignorant *Egyptians* did a-  
*tell. Plini-* dore *Nilus*, otherwise called *Siris*, and *Osi-*  
*us, lib. 5.* cap 9. *Osi-* *ris*, because their Life and Riches did pro-  
*ris also na-* ceed from the excellent virtues of the Water of  
*med Bac-* *Nilus*.  
*chus.*

The *Teraphims* mentioned in *Judges* 17. 5. were not, as some have imagined, the Household Gods of the Heathens, for in the same place, a Graven Image and a molten Image are named, which were the Household Gods; but I do rather think, that they were some *Talismanical* Representations consecrated by Devillish Ceremonies, to oblige some Evil Spirit

Spirit to answer in them the demands of their Worshipers, and give Oracles. *Elias Levita* tells us, that they were made in this manner: They kill'd a Man, who was a First-born, and pull'd off his head with their hands; and when they had embalmed it, they did place it upon a Plate of Gold, upon which the name of the unclean Spirit which they invoked for an Answer, was first handsomely Engraven; afterwards they put it in a place made in a Wall purposely for it; they did light round about it Torches and Lamps, and fell down before it to worship it. The Images that *Rasbel* stole from her Father *Laban*, are called *Teraphims* by some, they were the same which the *Greeks* named *Στοιχῆα*, only the former did return Answers to the petitioners, whereas the latter were the protecting Gods of a Family, worshipped near the Chimney Corners, usually in the Images of Dogs, who are watchful Creatures.

The Idol *Moloch* is the same with *Saturn*, unto whom the cruel Heathens Sacrificed their Sons and Daughters, causing them to be burnt alive in a Brazen Image made purposely for such abominations. The *Ammonites*, whose God this Idol was, did oblige all Parents either to offer them in this manner to *Moloch*, or to cause them to pass between two Fires in honour of this God. Sometimes when Men came to years of understanding, they did offer themselves freely to be burnt for this God. Near *Jerusalem* stood *Moloch* in a beautiful Valley, belonging to the Children of *Hinnom*, in the midst of a pleasant Grove, where the *Jews* did imitate their profane Neighbours. From the Eastern

*Morneus*  
*de veritat.*  
*Chr. Rel.*  
*cap. 23.*  
*Maimoni-*  
*des & R.*  
*Moses Mi-*  
*korzo.*  
*Herod. 1.7.*



*Sil. Ital.*  
*l. 4. Minu-*  
*tius Felix,*  
*Lactant.*  
*Justin.*

Eastern People is deriv'd this inhumane custome practis'd sometimes in Greece, and in many other parts of the World. The Carthaginians were so extravagant, as to sacrifice two hundred Noble -mens Children to *Moloch*, when *Agathocles* made War upon them in Africa. And because this Word signifies a Prince, or a King, the Heathen Worthies did borrow from hence their Names, as *Amilcar*, *Imilcon*, &c.

2 Kings  
 17. 31.

The two Gods of *Sepharvaim*, *Adrammelech*, and *Anammelech*, were worshipped in the same bloody manner; therefore many have imagined them to be the same with *Moloch*, from whom they have derived their Names; but I rather think them to be other Gods, who shared in the same Titles of Honour, and in the same manner of Worship: None of our Interpreters have found the persons unto whom these Names were given; but I do conjecture from the Hebrew signification of the Name *Adammelech*, and with a small alteration אֲדָר מֶלֶךְ *Ador-Melech*, a strong and glorious King, that thereby the Inhabitants of *Sepharvaim* did either mean some brave and generous Prince that had reigned amongst them in much Glory, or else they did intend the Sun by *Adrammelech*; for he is as a Prince in the Firmament, sending forth his beames of light into every corner of the World, *Anas*, or *Anam*, is a Chaldean Word, never us'd in the Scripture to my knowledge, unless it be *Ester* 1. 8. It signifies to force or to compel; being therefore joined with *Melech*, it makes a compelling, or an imperious King.

By

From  
 hence the  
 Greek  
 αἰνὸς αἰὸς  
 a Man.

Cogere  
 דָּרָא a  
 Chaldee  
 word.

By this Title some Devil may be understood, that imperiously tyrannized over them, they did therefore endeavour to appease his wrath, by sacrificing their dearest enjoyments. That which makes me inclinable to this Opinion is, that to this very day, the Inhabitants from whence these *Sepharvaites* did come, worship the Devil in a visible shape, and when they neglect their Devotion to him, he pittifully afflicts them. The same is reported of the *Caribbians*, and of the *Indians* in *Florida*, and in the adjacent Countries. It may also with some kind of probability be imagined from this word **אנ**, which signifies to compel, that these Heathens did Sacrifice to the imperious and irresistible Emperour of the World *Death*, for it is said, that his Priests were cloathed in black and therefore named **כמדי** in Holy Writ. Now it is certain, that this colour was an abomination to all the Superiour Gods, and only us'd in the Sacrifices of the inferiour, as we may understand by these following Verses of *Apollonius*, lib. 3. *Argonaut. c. 860.*

*Maffius de  
reb. indic.  
& Munster  
Cosmog.*

*Selden de  
Diis Syris,  
Synt. 1. cap.  
6. Virg. lib.  
6. Ovid.  
Metam. l. 7.*

Ἐπὶ δὲ Βριμῷ κερδύρονον ἀγκυλίσασα

Βριμῷ νυκτιπόλον χερσίν ἐνίροισιν ἀνασας

Ληγαίη ἐνὶ νυκτὶ σμὺ ὑφ' ἀνείροις φασέεσσι.

So it is likely that these Heathens did offer unto *Pluto* or *Death* their Children, that he might spare their lives.

*Baal* was another Deity of *Phœnicia*. The Name signifies a Lord, and therefore it is due

בעל

*Claud. l. i.  
de Laud.  
Stilic.  
Selden de  
Dii Syris.*

*Οὐ τὸ πᾶν  
θεῶν θεὸς  
τῶν  
ἀλλοτρίων.  
Sophocl. in  
Oedip.*

*Hesychius.  
Βῆλ ὁ ἐν δὲ  
Δίᾳ μεθ' ὅ  
μνησθαι.  
Euseb.  
His Priests  
did cut  
themselves  
in honour  
of him.*

to the Sovereign Lord of the World, *Hosea 2. 16.* But several Nations of the East have profanely apply'd it to Men in their lives, and after their death have granted it to their breathless Statue, which they Adored instead of the True God. And as this word hath no particular respect to any of their Deities, it was ascribed to most of them. *Mars* the God of War, or rather *Belus*, the Father of *Ninus*, was adored by this Name in *Affyria*: *Jupiter Thalassius*, worshipped in *Sidon*, was called *Baal*, *Belus*, or *Beelsamen*, the God or Lord of Heaven. The *Sun* was also worshipped in *Syria*, and called *Aglibelus*, or *Alagalibus*, the Circular Lord, as the Learned *Selden* observes. *Herodian* informs us, that the *Sun* was Worshipped in *Syria*, and that his Representation was a great and round Stone. *Mo- loch* was also named *Baal*; in his Sacrifices the Priests offered their Privy Members in remembrance of the affront that *Jupiter* his Son did unto him.

When the Scripture only names *Baal*, without any other addition, we must understand the God who was esteemed by the *Pagans* Chief, *Jupiter*. So that this Name imports in profane Language as much as *Jehovah*, or *Adonai*, doth in sacred.

The Name of *Baal* became so universal, that all great Commanders and Famous Princes did add it to their own Names, *Hannibal*, *Asdrubal*, *Mabermal*, &c. But in Scripture we meet with many Gods, who bear this Title with another, as a token of the peoples respect unto them. *Baalzephon* was a City in *Egypt*, through its Territories the *Israelites* passed, when they marched towards the Red Sea. It

*בצלצפון*



is probable, that it borrowed its denomination from the Idol *Baal* worshipped there. It seems he was one of the most ancient Gods of the East Countries, for he was adored far and near

*Baal-Peor*, or *Beel-phegor*, as the Seventy <sup>בעל פער</sup> write it, it signifies a shameful Divinity set up amongst the *Moabites*, beyond *Jordan*, upon Mount *Peor*. Some think him to be *Jupiter* <sup>Βαλ, περγωδ.</sup> *Ionans*, others *Saturne*, or the *Sun*; but the most probable Opinion is, that he was *Priapus*, the adulterous and lascivious God; for the *Israelites* did worship him in the same manner as the *Grecians* worshipped *Priapus*, by committing fornication in his Temple. Now this impudent God was chiefly worshipped by Women, and therefore he was named the God of Women. *Jerem.* Ch. 48. 7. 13. calls the same God of <sup>כמוש</sup> *Chemosh*, or as the Seventy render it in Greek *χαμὸς*, the Chief God of *Moab*: which word I conceive may be deriv'd from the Hebrew <sup>חמס</sup> *Chamas*, to hide, either because he was adored in some obscure corner of the Temple, as it was usual with some Divinities, or because his abominable Worship did deserve to be conceal'd in obscurity. It is likely that only the Holy Prophet brands him with this Title of Disgrace, and that it was not his usual Name amongst his Prose-lytes.

*Baal-Gad*, was the God from whose Providence and Will, all worldly Felicity was accounted to proceed. The *Grecians* and *Romans* made this Deity a Goddess, and call'd her <sup>τιχη</sup> *tyche*, and *Bona*, or *Primigenia* *Fortuna*. The first that caused this God *Gad* to be worshipped, were

*Hieron. ad Osenm cap. 9. Isidor. Orig. lib. 8. cap. 11, 12. Numb. 25. 1. 1 Kings 15. 11, 12. 2 Chr. 15. 16. This Priapus was nam'd Miphle-zeb, an abominable Idol. 1 King 15.*

were the Astrologers ; for when they perceived, how much the Heavens contributed to the subsistence and welfare of Man, and how his Life was commonly either Happy or Miserable, according to the hopeful influences of the Stars that govern'd at his Birth ; they were apt to imagine , that the Stars had a greater power upon us, and our affairs, and humours, than really they have ; therefore they did possess the ignorant people with this fancy, which brought in the adoration of the Stars. The Star *Jupiter* was thus call'd, therefore *Jacob* suffered one of his Sons to bear this name ; and it was before and afterwards a custom amongst the People of God, as well as amongst the Heathens, to greet the new married couple with this kind of Salutation, מול טוב *Mazal Tob*, a good Star, *subauditur*, I wish unto you. This was the common Title of the Planet *Jupiter* ; and the Bridegroom, before the Marriage did deliver to his future Spouse a Ring, with this same inscription, wishing thereby, that her Children might be born under the powerful, and happy Star of the Heavens *Jupiter*. It was unto this Planet, that the *Canaanites* did offer Sacrifice, and at the end of the year dress a Table of all sorts of the Fruits of the Earth, to acknowledge the benefits received from his Influence ; therefore *Isaiab* reproves the *Israelites*, for imitating this Heathenish Superstition.

Gen. 30.  
II.  
*Aben-ezra.*

*Munster.*

*Isalah* 65.  
10.

בעל  
וביב  
or Baal-  
זעב.

*Baalzebub*, the Lord of Flies, was the God of *Ekron*, a City of the *Philistines*. Some have imagined this Name to be imposed upon him by the *Israelites*, because in the Sacrifices that were

were offered unto him, his Priests were tormented with swarms of Flies. Now in the Sacrifices of the true God, there was not a Fly to be seen, as several learned Rabbies, and after them *Scaliger*, have taken notice. *Pliny* speaks of them, when he tells us, that the *Cyrenians*, a People upon the Coast of *Africa*, descended from the *Phanicians*, did worship the God *Achoren*, to be delivered from the troublesome Flies who tormented them, as the *Egyptians* adored their *Ibis* to be freed from Serpents. I think that the Images of these Creatures, and of this God, were *Talismans*, formed by some Men learned in the Secrets of Nature, to free the People from the annoyances of the Serpents and Flies; and therefore in requital, the ignorant People, who did ascribe the effects to an immediate Power of a God, did adore them. Or it may be that the Devil, who wants no Power in the Empire of the Air, that is attributed to him, was willing to entertain these Idolaters in his Service, by this and other good Offices. But wherefore the Prince of the Devils should be called *Belzebub*, I cannot imagine, unless it be, because the Flies, and several sorts of Insects, proceed from his and the Sun's immediate Agency, for the disturbance of Mankind.

2 Kin. 1. 2.  
From hence in  
Hebr. תב  
Deus hoc  
discrimen  
posuit inter  
sacrific.  
Daemonum,  
& sui legiti-  
mi cultus.  
Plin. l. 10.  
Hist. Nat.  
cap. 28.  
*Pliny* saith,  
that after  
the Sacrifices  
all the Flies  
did immedi-  
ately de-  
part. This  
agrees  
with the  
relation of  
the Jewish  
Rabbies.

*Baal-Berith*, the Lord of the Covenant, was another God of the *Phanicians*: So *Jupiter* was named at *Rome*, *Sponsor*, or *Fidius*; and amongst the *Greeks* there was *Zōs d's ὁπρεος*, *Jupiter Fœderator*. It may be that the Devil, an Ape of Almighty God, caused himself to be worshipped under his Name, in remembrance

ברית  
Signifies  
Covenant.  
Thuc. Oupa-  
vov ὁπρεος,  
and Orph.



Psa. 25. 20

Jer. 12. 16.

brance of the Great Covenant, that God made after the Deluge with all his living Creatures, applying thereby this expreffion of God's love, and the tribute of our Services, which we owe unto it, to himself. In Holy Writ, God is called the God of the Covenant; a God keeping Covenant and Mercy, *Nebem. 1. 5.* A God stedfast in his Covenant, *Psalms 89. 28.* Whose Name we are always to call upon in all our Covenants, *Isaiah 45. 23.* The Devil therefore did claim this part of God's Worship, calling himself *Baal-Berith.* In *Jeremiah 12. verse 16.* we find a memorable passage, that mentions this God; for it is said there, that the People had been taught to swear by *Baal.* I am not ignorant of the Opinion of several of the Learned in Antiquity, who think that these Names of *Baal*, were all attributed to the Sun; for *Porphyrius* declares, that his Country men the *Phœnicians* did worship the Sun as the Chief God, and did call him *Beelshamen.* And *Sanchoniathon* in *Philo Biblius* tells us of *Ἐλίου καλεῖσθαι ὁ ὕψιστος*, who had for his Wife *Βερὶθ*, or *Berith*; from this *Elium* comes *ἥλιος*, the Greek word for the Sun: For the better understanding of this Confusion that appears in the Authors, speaking of the Heathen Gods, you must remember, that we have noted in our Preface to this Work, that the Chief of the Devils did receive the homages of all Nations, under several Names, proper to the places and dispositions of the Inhabitants; and that he might with more ease induce Men to his Worship, he did set up and promote those Persons and things that were most in credit, appointing at the same time such manner of

De-

Devotion, as was most suitable to himself, and his enmity to Mankind. From hence it is, that he is called *Jupiter* in *Rome*; *Mithra* in *Persia*; *Baal* in *Phœnicia*; *Apis* in *Egypt*; *Zdis* in *Græcia*; *Tharamis* in *Germany*; *Theor* or *Belenus* in *England*; *Mars* or *Hesus* in *Tartaria*; *Baal-peor*, or *Chemosh* in *Moab*; *Baalzebub* in *Eckron*; *Belus* in *Babylon*; *Bacchus* in *Arabia*, &c.

It was no difficult Business to cause Men to adore the *Sun*, for of all visible Creatures he is the most glorious, and the most useful: That grateful Humour therefore that is natural to Man, and that calls upon him to acknowledge that Being, from which he receives favours and blessings, did incline him to return thanks to the *Sun*, for all the visible effects of his heat and light; therefore he was the first Creature ador'd by the Eastern People. I am inclin'd to think, that this *Baal-Berith* was intended by the Heathens for the *Sun*, or rather the *Moon*; for in *Judges* 8. verse 33. it is said, that the *Israelites* made *Baal-Berith* their God, that is, their Chief God, and went a whoring after *Baalim*. If this latter word, as some of the Learned judge, and as may be easily prov'd, did signify the inferior Stars and Planets, we may have some reason to conjecture, that *Baal-Berith*, that accompanies them in this place, was one of the most Eminent Lights in the Heavens. Other Learned Writers understand the Deified Souls of men, by this plural number *Baalim*. This Name may be apply'd to the *Semones*, or *Semidii*, by some People; but I cannot conceive so mean an Opinion of the

The Naturalists inform us, that as soon as our eyes are open in a Morning, they turn of themselves to behold and admire the *Sun*, when we sleep in the open Air. *Cel. Rhodig.*

*Israelites*, as to think, that they did adore the Souls of Men, departed out of their sight, with out any further respect. It is more probable, that they did worship the Sun and Stars, where- of they daily experienced the Goddess and power. There is a passage in 2 *Chron*: 33, v. 3. that makes me inclinable to this Opinion, for there *Manasseh* rears up Altars broken down, plants Groves for *Baalim*: To what purpose I pray? His design is discovered in the next words, That he might worship and serve all the Host, or the Stars of Heaven, unto whom he did Sacrifice upon those Altars. And if you compare one place of Scripture with another, you may find the same Gods named *Baalim*, who are elsewhere called the Host of Heaven. *Herodotus* and *Plato* inform us, that these Stars were the ancient Gods of Greece also, as well as of *Phœnicia*; therefore he derives the word Θεός God, from Θεῶν to run, because the Moon, and Stars, run a very swift pace.

Afts. 7. 41.

2 Kings 17.

16. Dan. 8.

10. &amp; Ne-

hem. 9. 6.

There the

Host of

Heav'n fig-

nifies the

Star.

1 Sam. 7. 4.

Compare

2 Chron.

21. 13. and

1 Kin. 18.

18. with

Jer. 8. 2.

שלש

There are several places mention'd in Scripture, where the Images and Temples of the God *Baal* stood, as *Baal-Hammon*, *Baal-Hazor*, *Baal-Perazin*, and *Baal-Sbalisha*. This last place is mentioned 2 *Kings* 4. 42. And as in Hebrew it signifies *Ter-Baal*, it may cause us to imagine, that the place was thus named from the Sacred Trinity there worshipped; which Mystery was not unknown to the Heathens, as a Learned Writer hath prov'd.

Stich. En-  
gub.

עשתרת

Cicr. Na-

tur. Deor-

lib. 3.

*Ashtoreth*, or *Astaroth*, or as the LXX write it, Ἀστάρη, was the chief Goddess of the *Sidonians*, called by some *Luna*, by others *Venus*.  
Philo



# Chap. 15. the Heathen GODS.

for

*Philo Biblius* reports of her, that she travel-  
led all over the World, having taken upon her  
the shape of a Bull. At her return she landed  
at *Tyre*, and consecrated there a Star, that she  
had found in her way, fallen from the Sky  
upon the Earth. I judge that this God-  
dess was *Luna*, for she is named *Jerem. 7. 44.*  
*Βασίλισσα τῆς Οὐρανῆς*, the Queen of Heaven.  
They ador'd her, by committing Fornica-  
tion in her Temple, as in that of *Venus*, be-  
cause she hath a visible Influence in the Gene-  
ration of Children; and upon the humours  
and affection of Women; they thought it  
therefore their Duty to dedicate to her Service  
those Actions, unto which she did stir them  
up; she was called \* *Βίλλανς*, *Heg*, and *Ἀφροδίτη*,  
*Venus*, and *Juno Olympia*, or *Minerva Beli-*  
*sama*.

She is na-  
med *Baal-*  
*tis* and *Hec*  
*Baal*.  
*Ἀφροδίτη δ'*  
*ἰσχυρίσθη* οὐ-  
*λανά* αἰὲρ ἐμ-  
*έρου*.  
*Lucian.*  
*Venus* was  
named  
*Ἀφροδίτη*  
and ador'd  
in the form  
of a Fish.  
*Ovid. Fast.*  
*l. 2.*

\*And *Βίλ-*  
*ανς*, *Selden.*

*Herodian* mentions this Goddess, and names  
her from *Οὐρανὸς Urania*, and tells us, that  
the *Phenicians* did call her *Astroarche*. It is pro-  
bable from this passage, that thereby the Moon  
is to be understood; for as the Pagans did marry  
*Heliogabalus* and *Ἀσάρι*, the Sun and Moon toge-  
ther, so *Heliogabalus*, that silly Emperour,  
who required for himself the usual Worship  
rendered unto the Sun, is there said to have  
spoused this *Urania*, or the breathless Statue  
of this Goddess; an action better becoming an  
extravagant of *Bedlam*, than the Emperour of  
*Rome*.

*Herodian.*  
*in vita He-*  
*liogab. lib.*  
*5. Histor.*  
She is na-  
med *Astro-*  
*arche*.  
*Damasc.*  
The *Syri-*  
*ans* did ob-  
serve her  
Festival,  
the men in-  
habits like  
Women,  
and the  
women in  
mens  
cloaths.

*Dagon* was the great Idol of the *Philistines*,  
adored at *Ashdod*, called *Oannes*, and, *Ωδάνων*,  
the Learned *Selden* inform us. He was  
named *Jupiter Cassius* by Foreigners, from a

*Macrob.*  
*l. 1. Sat. 5. 2.*  
*127*  
Some think  
him to be  
*Neptunus.*

Mountain of the same name, situate between  
 Bochart. Syria and Palestine, or *Χδ'ς αβ'ν'θ*, or *Mar-*  
 Geog. Sac. nas. The Inhabitants did say, that he taught un-  
 lib. 4. to them how to manure the ground, and the use  
 of Corn. He was represented half a Man, and  
 Δαγ'ω'δ'ς half a Fish; and had in his right hand a Pomgra-  
 631 C'it'or. nate, to shew that he was the Protector of the  
 Caphtorims. People of Caphtorims, who baring this kind of Fruit in their  
 a People of Cappadocia. Coat of Arms, did possess themselves of the Coun-  
 descended. try of Phœnicia. Deuteron. 2. 23.  
 of the Sey- thians.

Cicer. Nat. Cicero tells us, that the Syrians did worship  
 Deorum a Fish; and Plutarch, how they abstained from  
 lib. 3. several sorts of Fish in reverence to their Gods.

See Bo- Besides the former *Astarte*, the Phœnicians did  
 chart in adore another *Venus*, call'd *וכב*, which some take  
 Chan. to be a bright Star of the Firmament, named by  
 us *Venus*.

2 Kings 17. *Suscoth Benoth* was the Idol of the Babyl-  
 כנרת nians: the word signifies the *Tabernacle* of  
 כנרת Daughters, because the Temple of this lascivious  
 Idol was built in such a manner, that there were  
 several retreats or lodgings for Women, who  
 were to prostitute their Bodies to the Lust of  
 Herodotus Strangers. The Law of the Country did oblige  
 Munster in them all to disgrace themselves in this manner  
 Cosmog. once in their lives, in honour of this Goddess,  
 who is thought to be the same with *Venus Mylitta*.  
 See Levit. All Strangers did in requital of their good enter-  
 19. 29. tainment, offer Money to this Idol. *Justin con-*  
*Venus Baby-* firmis this Story, for he relates, how that it was a  
*lonia dista-* kind expression of civility amongst the *Babyloni-*  
 est. ans, to give their Guests liberty to lye with their  
 Wives.

It seems the Ambassadors of the King of Persia, who were slain in a Banquet by the Macedonians, for venturing too far beyond the bounds of modesty upon the Kings Daughter, were accustomed to this unnatural Trade and shameful Mode of this Country. Now this Goddess *Benoth*, from whence comes *Venus* or *Venus*, was adored in the same manner in several places of the World; for in *Africa* there was *Siaca Venera* near *Carthage*, an infamous place dedicated to this Goddess, where the Women did freely abandon themselves to their Lusts, and to the pleasure of Men for a Reward.

The Goddess was named *Anattis* in *Armenia*; in her Temple *Virgins* did prostitute themselves before marriage. This custom was in *Lydia*, *Ælian. lib. 4. Var.*

*Hist.* The Learned *Selden*, *Valerius Maximus*, l. 2. c. 6. It is remarkable, that *Venus* is named by the Pagans *ἀνδροφόνος*, and *ἀνοία ἀνδροφόνος*, the destroyer of Men, and the implous *Venus*; for there is no greater enemy to health, than excess in Venerial Delights.

*Negal* 𐎒𐎒𐎗 was a continual Fire, which the Persian *Magi* did preserve upon an Altar in honour of the Sun, and the Lights of the Firmament.

Their Custom was to keep this Fire continually burning, as the *Romans* did their Holy Fire dedicated to *Vesta*. At what time soever they did meddle with this Fire, their Custom was to sing Hymns in honour of the Sun. The Jewish Writers affirm, that this was the God adored in *Ur* of the *Chaldeans*, and that *Abraham* was driven out of his Country, because he refused to yield to this Idolatry. Now it was the custom of the *Persians* to dedicate to the Sun a Chariot and Horses, and to adore this glorious Light every Morning at his first appearance. The *Mahometans* to this day perform some kind of devotion to the Rising Sun, for they salute

*Nuadēn* was the Altar upon which the Fire did burn.



it with much humility, as soon as they can see it, and wash themselves with clean water. The *Chaldeans* were wont to burn themselves in honour of *Nergal*, in that holy Fire that was always preserv'd alive. *Alexander* was an eye-witness of this kind of madness, as *Curtius* affirms. The simple fellow, who was resolved to feel the fury of the Flames, took his farewell of his Friends in a public Banquet, and when he was thus reduc'd to ashes, the cunning Priest did cause the Devil to appear in his likeness to his Acquaintance to tell them wonders of the other World.

: **אפסא**  
Elias Let-  
vit. Diodor

*Asima* was a God of the Eastern People, worshipped in the Image of an Ape, as some affirm, or rather as a Goat or Ram. They worshipp'd the Sign of *Aries*, therefore the *Egyptians* did abhor the other Nations, who killed those Creatures which they adored.

2 Kings 19.  
: **נִסְרוֹב**  
Joseph. lib.  
1. cap. 4.

*Nisroch* is thought to be either the Ark of *Noah*, and a Picture of it, which was worshipped by the Eastern People, as see by *Euseb. de prepar. Evangel.* Or the Image of an *Eagle*, as others fancy, because **נש** is an Eagle in the *Hebrew*; but I rather think that this is a compounded word derived from **נש** to *exalt*, and **כח** to *enlarge*, to express the high and spacious Heavens, that were worshipped by the *Persians*, as *Herodotus* affirms.

Herodot.  
Clio.

*Nibchaz* **נכחז** comes from **נכח** to *bark*, as a Learned Writer imagines; therefore he thinks, that this God was the same with *Anubis* of the *Egyptians*, and that he was worshipped in the Image of a Dog.

Rim

*Rimmon* was the Chief God of *Damascus*, the word signifies a *Pomegranate*; from the Scripture we may understand that he was one of the principal Gods of those parts. Several Writers informs us, that *Jupiter Cassius*, mentioned before, was adored upon the Confines of the Mount *Cassius*; now *Damascus*, where this God had a famous Temple, was near unto this Mountain. I therefore think that this is the place, and the God mentioned by *Herodotus*, rather than *Dagon*. It is certain, that *Jupiter Cassius*, whether he was *Rimmon* or *Dagon*, did hold out in his right hand a *Pomegranate*, to shew how he was a Protector of that \* People, who did bear a *Pomegranate* in their Coat of Arms.

See Bochar. Geogr. Sac.

Herodotus.

\* The Caphtorims.

*Tammuz* is *Adonis* of the Greeks; the word is derived from *Adonai*, Lord. He is said to be the great Favourite of *Venus*. The Pagans, in the Month of *June*, did lament for his death, for they say that he was killed by a wild Boar, therefore this Creature was odious to *Venus*. She was mightily concerned for him; especially when *Mars* went with a design to kill him, for she made such haste over some Reeds that stood in her way, that she \* wounded her feet, and let out some drops of Blood, that fell upon the white *Roses*, and changed their lilly colour into a carnation. The Heathens did shed tears in imitation of this Goddess, who grieved for the death of *Adonis*, and therefore she required *Proserpina* to send him back again. This infernal Goddess being also in love with him, could not yield altogether to the request, The Heathen Women did carry a dead Body to the ground, to perpetuate the Funeral of *Adonis*. Demosth.

חמון Ezek. 8.

14.

Ἀποφθνήσκω, or τινύσκω, Prop. To offer a hateful thing as a gift.

\* *Tammuz* from חמון to dye, or, as others will have it, from an Egyptian word which signifies to disappear. and wept

but

but only granted that he might once a year visit her upon the Earth, and return as often to her again into Hell.

Some relate the Story of *Thammuz*, in another manner. They say, that he was a Priest wrongfully put to death by the King of *Babylon*, therefore the King being tormented with remorse of Conscience, labour'd to make satisfaction unto him for the injury. He caused many fabulous Stories to be related of him, that the People might be perswaded, that he was admitted among the Gods; and besides commanded, that every year there should be an universal mourning for him. I think that this, and such like Fables, proceed from Astrologers, who did intend to signify by the Death of *Thammuz*, some pleasant Star disappearing to our Horizon half the year; and returning to us again at a set time.

נבון  
Isaiah 46.  
Jer. 48. 1.

Most of  
the Syrian  
Gods were  
named  
Patteti,  
that is, Tu-  
telar Gods.

H. Grot.  
Casaubon  
ad Athen.

*Nebo* was a God of the *Chaldeans*, in whose Temple the Oracles were delivered, as his Name intimates, for it is deriv'd of נבון to *Prophecie*. That Climate was full of Prophets, and Men who studied the Secrets of Nature; and that People was mightily addicted to the Sciences, that enable Men to conjecture of the Events of the time to come, and extremely superstitious in observing all extraordinary Accidents, as appears in the History of *Daniel*. I therefore imagine, that this *Nebo* was as much in request amongst the *Chaldeans*, as *Apollo Ismenius* was in *Greece*.

*Mero*, or *Merodach*, was another God of *Babylon*, whose Name the Princes did assume.

*Melech*, mentioned *Jerem. 7. 18.* is either the Sun, or an Idol adored for the Moon; for it was the custom of Women to offer Cakes to the Moon, as they did to this Idol.

*Sesach*,



*Sesach*, otherwise called *Saseas*, was an Idol of Jer. 25. 26. the *Babylonians*, who was adored almost in the same manner as *Saturn* in *Rome*; for his Festival gave liberty to all kind of Debauchery, and did free the Servants from the command of their Masters during the Solemnity: Some think this Idol to be *Juno*.

*Cinu* is named in the Acts of the Apostles Acts 6. 43. *Remphan*: Some imagine him to be *Saturn*, but I think we must understand one of the bright Stars of the Firmament worshipped by the *Israelites*.

I shall not speak of the *Egyptians*, who paid their Devotion to the Herbs, and the creeping things of the Earth, as to so many Gods. I shall not mention the remote and strange Gods of *Assyria*, *Persia*, *Cappadocia*, and of the Neighbouring Countries. This small account of the Eastern Gods, will suffice for the understanding of several passages of Scripture; we shall therefore proceed to examine the Names of our *Saxon* Gods.

## CHAP. XVI

### Of the Heathen Gods Worshipped in ENGLAND.

**I** Dolatry crept in amongst Men, before this Island was Peopled with Inhabitants. Therefore when any mention this place, they speak at

at the same time of their Gods; many whereof, with the People, were come from the Eastern Nations.

See Verstegan.

The *Sun* was the Universal God, adored in all parts of the World. In this Island of *Albion* he stood upon an high Pillar, as half a Man, with a Face full of Rays of Light, and a flaming Wheel in his Breast: For his sake one of the days of our Week is named *Sunday*, because he was worshipped on that day. The Peoples Devotions were paid in the same manner to him, as to *Mitbra* of *Persia*, and to the Divinities of the East, that were revered for the *Sun*.

The Moon was another ancient Idol of old *England*; it was represented as a beautiful Maid having her head covered and two Ears standing out.

*Tuisco*, a Grand Child of *Noah*, was adored after his decease by all his Posterity in *Germany*. The Inhabitants of that Country are yet called *Tuitsch*, or *Duytschmen*, from this their Grandfather, and a day of our Week is named *Tuesday*, because it was appointed for the adoration of this Northern Idol.

*Woden* was a warlick Prince of the *Saxons*, happy in all encounters of War; After his death they worshipped him for the God of War; therefore he was represented as a mighty Man in perfect Armor, holding in one hand his Sword lifted up, and his Buckler in the other. From him our *Wednesday* borrows the Name.

Bochart. in  
Geog. Sacr.

*Theramis*, or *Thor*, was a famous Idol of the Northern People, adored for *Jupiter*; for he was placed upon a high Throne, with a Crown of Gold on his head, encompassed about with many Stars, and seven Stars representing the seven

seven Planets in his left hand, and a Scepter in the right. By this we may understand who he was, that was thus named; for this description agrees very well with the chief of the Gods, who was styled *Jupiter Olympius*, and *Tonans*.

*Friga* was the Goddess unto whom the Heathens made their address, to obtain plenty of earthly blessings and prosperity in their affairs; therefore she may be taken for the Goddess of Justice: For there is nothing that causes a Land to prosper more, than Justice and Equity. For that reason an Author tells us, that she did usually stand on the right hand of the great God *Tharamis*, and *Woden* the God of War on the left. She was pictured with a Sword in one hand, and a Bow in the other, and hath left her name to our *Friday*.

*Seater* was an ill-favour'd Idol, painted like an old envious Knave, with a thin face, a long Beard, a Wheel, and a Basket of Flowers in his hand, and girded about with a long Girdle; from him our *Saturday* hath borrowed its name.

*Ermensewel* was a favourable Idol to the Poor represented as a Great Man amongst heaps of Flowers; upon his head he supported a Cock, in his Breast a Bear, and in his right hand he held a displayed Banner.

*Flint* was another Idol of our Forefathers, so named, because he usually stood amongst or upon Flints.

*Fridagest*, *Sive*, *Prono*, *Helmsteed*, were also the Idols of old Britain, and of the Germans. The Romans did call them by Names proper to their own Idols; but it is the Opinion of many, that there was a great difference between the Gods  
of



of Rome, and of the Inhabitants of this Island: But they were as bloody here as in other Nations; for it was a common practice for a Father to cut the throat of his Son, upon the Altars of our English Gods: as a Poet informs us:

*Et quibus immitis placatur sanguine diro  
Theutates, horrensque feris Altaribus Hesus.*

By *Theutates* the Romans did understand *Mercury*, and by *Hesus*, *Mars*. I imagine that they may have some reason for their Opinions, because the *Theutates* of the *Gauls*, and of the *Germans*, was in the same place, esteem, and order, as *Mercury* was in the Roman Territories: And so the *Hesus* of our *Britains*, was that warlike and bloody Devil, who did delight so much in the effusion of Blood, and who had particular inspection over the places which were thus adored.

Amongst the *Gauls*, besides these Gods, there were many others: These are the Chief; *Omnica*, whom *Bochartus* thinks to be *Onga* or *Onca* of the *Phanicians*, adored for *Minerva*: *Cesar* represents the Picture of their *Hercules*, who had many Chains proceeding out of his Mouth, and fastened at the Ears of a multitude of little People at his Feet; they nam'd him *Ogmian*.

*Andraeste* was also a Goddess of our first *Britains*; for *Dion* in his History of *Nero*, relates how the Queen *Bodicea* ador'd and pray'd to this Goddess.

In time the Idols did increase, and we find in ancient Writers, some who have been transported hither by the Eastern People, as the  
God

God \* *Belenus*, or *Belatucadrus*. The latter to my knowledge hath been ador'd in the North Part of *England*; for lately, since the Learn'd *Cambden* hath mentioned him, there was a piece of his Statue found in *Westmorland*, near *Brougham*, a Castle belonging to that bountiful and venerable Lady, *Ann Dorset*, Countess Dowager of *Pembroke* and *Montgomery*, &c. and in the bottom this Inscription is to be seen, *SANCTO DEO BELATUCADRO*, which Idol was doubtless made by the *Romans*, for it was their custom to adore the Gods of the Country which ther conquer'd.

---

The End of the First Book.

---

The latter to  
 my son was born in the North  
 of England, near the town of  
 Leeds, where there was a good  
 school, and in the year 1740  
 he was sent to the University of  
 Cambridge, where he was  
 educated, and in the year  
 1745 he was admitted into  
 the Society of Jesus, and in the  
 year 1748 he was ordained  
 Priest, and in the year 1750  
 he was appointed to the  
 Rectory of the parish of St.



THE  
PREFACE.

**W**E learn from Hesiod, how the Heathens acknowledged three sorts of Gods: For besides those of the First Rank, of whom we have treated in the former Book, they supposed, that the Air was full of many little Gods, called Dæmones, who, according to their belief, employ'd themselves in the Affairs of Mankind.

The last sort are those that they call Heroes, or Demi-Gods, who derived their pedigree from a God, either by the Father or Mother's side; nevertheless, they did admit into their number such as by their noted Virtues, or extraordinary Deservings, represented the Perfection of God in their Lives; although both their Fathers and Mothers were Mortals, as the rest. The Statues assign'd unto them were for this reason greater and larger than ordinary Men; unto them the Dragon was dedicated, as a sign of Immortality, unto which they had attained, as we may see in Virgil, when he speaks of the Tomb of Anchises, he  
I says

## THE P R E F A C E.

*says, that out of it came forth a great Serpent. And Cleomenes, in Plutarch, was esteem'd a God by the Egyptians, because they had seen a Serpent engender'd of his corrupted Body after his death. The most famous of these Demi-Gods were Perseus, Hercules, Theseus, the Argonauts, and many of those Noble Captains, that got so much honour in the Wars of Thebes and Troy: Of these we shall treat in this Second Book.*

---

T H E

---

---



---

THE  
HISTORY

Of the Ancient

DEMI-GODS

---

BOOK II.

---

CHAP. I.

*The Story of Perseus.*

**P***erseus* was the Son of *Jupiter* and *Danae*,  
Daughter of *Acrisius* King of *Argos*.  
*Acrisius* having been inform'd by the  
Oracles, that the Child that should be  
born of his Daughter was to take away his Life,  
he shut her up in a Tower of Brass, that she  
might never have the acquaintance of any Man,  
nor a Child to trouble him with such an appre-  
hension. But he could not hinder *Jupiter* from

*Δαναὸς*  
*τέκετο* *ἰσ-*  
*τότε* *Πέρ-*  
*σεας*, *Hæfod.*  
*Hom. Il. 14.*  
*Eurip. in*



visiting her, when he began to be amorous, for by the top of the Tower, in a golden shower, this lecherous God found an entrance to *Dance*, of whom *Perseus* was born; as we have seen in the Story of *Jupiter*: which when *Acrisius* understood, he commanded the Mother and the Child to be shut up in a Chest, and to be thus cast into the Sea. The King's command was executed, but the Chest was afterwards taken up by some Fishermen, that found it floating upon the Waves, and both the Mother and the Child alive; by this means the Prophecy of the Oracle proved true; for at a certain time, when *Acrisius* was present to see a Pastime, or a delightful Combat, *Perseus* gave him accidentally a blow that killed him.

When this *Perseus* came to be of age, he was mightily honour'd and favour'd of all the Gods. *Minerva* bestow'd upon him her Looking-glass for a Buckler: *Mercury* gave him the Wings from his Feet and his shoulders, with his Cymeter by which he perform'd notable exploits; for some say, that he subdued all that Country, that is named *Persia* from him. He deliver'd the wretched *Andromeda* from the cruelty of the *Nereids*, who had bound her to a Rock, to be there devour'd of the Sea-monsters, because they had been incens'd against her Mother, for despising their beauty.

In his time there were three Sisters, the Daughters of *Phoreys* a Sea-god, called *Gorgones*. They were all misshapen and cruel, having but one eye in common to them all; nevertheless, the Poets say, that the third, named *Medusa*, had been a rare beauty, so that when *Neptune* saw her in  
Mi-

*Minerva's* Temple he was mightily taken with her, and obliged her to yield to his lust at the same time. This action displeas'd *Minerva* so much, that she chang'd *Medusa's* locks of Hair into fearful Serpents, whereof the looks alone caused every one to be turned into Stones. *Perseus* resolved to cut off her head, that he might deliver the Country from this grievous Monster. Out of the drops of her Blood was begot, as they say, the Horse *Pegasus* with his great wings, who with a stroke of his heels open'd the Fountain *Hypocrene*, so highly esteem'd by the Poets. This Horse afterwards became more famous, when he gave his assistance to *Bellerophon* in his encounter with the *Chimæra*; afterwards being frightened by *Jupiter*, he cast his Rider upon the ground, and took his flight to Heaven, where he is at present among the Stars.

Aristophan.

But to return to *Medusa*; we must take notice, that although her head was cut off, it retain'd the same virtue and qualities as before, for it changed every one, unto whom it was presented, into Stone; as he did poor *Atlas*, of whom *Perseus* thus revenged himself, because he would not afford him a lodging with him. But *Perseus* was not only notable by his valour and warlike feats, but also by his favouring of good Learning, which he caused to flourish in his time, as the manner of great persons is, for that purpose he built a College upon the Mount *Helicon*, for to instruct Youth; therefore the Poets and *Astrologers* have advanced his name amongst the Stars; so that behind him he hath left the esteem of a great Warriour, and of an excellent favourer of Learning. His furniture and weapons

Ουμπαπ  
Γοργίων πρ  
πρῶτα τοῦ  
εἰς δαλὰ  
ων. Non.  
Dionis. lib.  
25. v. 81.

pons are sacred Hieroglyphicks of rare qualities that were in him, such as are required to undertake and compass with success glorious designs. The Looking-glass of *Minerva*, that was his Buckler, is an Emblem of Prudence. The Cymeter and Wings of *Mercury*, that were given him, do intimate that strength and valour must be seconded with speed and celerity in the execution of great matters. And that which is said of the Head of *Medusa*, teacheth, that the only presence of a great man, furnished with such excellent qualities, are able to strike a terror into the minds of his Opposers, that stop them in such a manner, as if they were but Statues and Stones.

*Additional Note.*

*Cornelius Agrippa* takes notice, that most of the famous Men of *Antiquity* were begotten by Adultery and Incest, as *Alexander*, *Scipio*, *Cæsar*, *Constantine the Great*, &c. . Amongst the Heathens, when their Fathers were not well known, and that they were *acknowledg'd* by Mothers of a noble race, when their *actions* and *life* were worthy of esteem, they did then labour to cloak the shame of their Birth, declaring, that they proceeded from no *mortal Race*, but were begotten by a God. The People engaged by their good Offices and virtuous *Actions* to believe them, embraced and maintained such Tales with much heat and readiness. *Persæus* was of the number of these men, that did cast the reproach of their birth upon the chief of the Gods, for his Mother being depriv'd of all hopes of having any lawful issue, by the cruelty of her jealous Father, who confin'd her to a close Prison, she was not unwilling to accept



cept of the solicitations of her Uncle *Petrus*; so that of this incestuous Copulation was born *Perseus*; he was with his Mother cast into the Sea, but Providence convey'd him alive through the waves of the Sea to the Island *Seriphus*, where *Polydectes* commanded as King. It hapn'd, that whilst his Brother *Dictys* was fishing upon the Sea, he happily met with these unfortunate Creatures shut up in a Chest, floating alive upon the Water, and convey'd them into the Island, and there brought up *Perseus* at his Brother's Court.

When *Perseus* came to Age, he was taken notice of for his valour and strength; and because he was desirous to ingratiate himself with the People, he undertook to destroy the monstrous Women that were in *Africa*, called *Gorgones*, some think them to be *Basilisks*, that kill with their eye-sight. He cut off the Head of *Medusa*, and from the drops of corrupt blood that fell on the ground, proceeded that multitude of Serpents and venomous Beasts, that trouble *Africa* more than any other part of the World. But *Perseus* could not have overcome them, had he not been furnish'd with the foremention'd Armour of the God's, and the Helmet of *Pluto*, by which he became invisable. He did many brave actions, insomuch that he obtain'd not only for himself a place amongst the Stars, but also for his Father and Mother in law, *Cepheus* and *Cassiopeia*, and for his Wife *Andromeda*. The Poets take notice, that when he went to cut off *Medusa's* Head while she was asleep, he turned from her his eyes, and look'd in his Buckler, which was a Looking-glass, how to direct his Sword.

*Orti Galla.*

## C H A P. II.

## Of Hercules.

Ἀλκμήωνος  
ἐνὶ Οἴβῃ ἡ  
ῥ' Ἑκακλῆα  
ἡγεμένης  
φρονέει  
ναὶ τοῦ παῖδος  
Hom. II. 14.

v. 323.

Plant. In  
Amphytr.

There  
have been

many of

this name,

the an-  
cientest was

the Son of

Jupiter;

the second

the Son of

Arbres,

called

Hercules

Aegyptius;

the third

a Phrygian

born;

the fourth

the Son of

Jupiter

and Asteria,

**H**ercules hath been the most illustrious, and the most glorious of all the Heroes of Antiquity, unto whom are ascribed, according to the judgment of many persons, the deeds of several famous Men.

His Mother was *Alcmena*, who espoused *Amphytrion*, a *Theban* Prince, upon condition that he would revenge the Massacre of her Brother.

Whilst he was in the War for that purpose, amorous *Jupiter* gave a visit to *Alcmena* in the

shape of *Amphytrion*; and that he might enjoy the satisfaction of her company longer without

discovery, he made that Night to continue longer than any other. *Alcmena* was then big with

*Iphiclus*; she did nevertheless conceive *Hercules* from *Jupiter's* acquaintance, and was brought

to bed of both of them together. Although *Amphytrion* was not the Father of *Hercules*, he is

by the Poets called *Amphytrionides*.

*Hercules* the third a *Phrygian* born; the fourth the Son of *Jupiter* and *Asteria*, *Latona's* Sister. This last was worshipped in *Tyre*. The fifth lived in *India*, and was called *Bely*. The sixth was the Son of *Jupiter* and *Alcmena*. The

brave Actions of them all were ascribed to this last.

*Dionys. Halicar.* saith, That *Hercules* was a Prince of *Greece*, that did travel with his Army as far as the Straits of *Gibraltar*, and that he destroyed all Tyrants of his time.

*Hercules* was named *Tyrinthius*, from a City where he was born, *Tyrinus*, *Thesius*, *Buracius*, *Ogmion* by the Gauls, *Chon*, by the *Aegyptians*, and *Canopus*, *Lindius*, *Lacertofus*, *Charops*, *Olivarius*, *Ocetius*, *Claviger*, *Gaditanus*. See in the Hymn of *Orpheus* for his other Surnames.

At

At that time *Steleus*, King of *Mycene*, was in great hopes of obtaining speedily a Son, afterwards called *Eurystheus*. *Jupiter* took an Oath, that he that should be born first should be King, and have an absolute command over the other; which when *Juno*, the sworn Enemy of all her Husbands Concubines, and of the Children that were born of them, had accidentally heard, she caused *Eurystheus* to come forth of his Mothers Womb at the end of seven months, and by that means procured unto him the Scepter, with the Sovereign Command.

Some say, that *Juno*, solicited earnestly by *Pallas*, was reconciled to *Hercules*; and that in testimony of her good will and amity, she gave him to suck of her own Milk; by that means it hapned, that the little *Hercules* having spilt some of the Milk out of his mouth, he whired all that part of the Sky that we call the Milky-way. This kindness was but feigned, to satisfy the request of *Pallas*; for a while after, when he was yet in the Cradle, she sent two dreadful Serpents to devour him, which did not answer her expectation; for the Child, without any shew of fear, caught them in his hands, and tore them in pieces.

When he was come to age, *Eurystheus* exposed him to all manner of dangers, to cause him to perish: so that once he took a resolution to obey him no longer, but the Oracle inform'd him, that it was the Will of the Gods, that he should pass twelve times more through dangers, in obedience to the Commands of this Tyrant. These are named the Twelve Adventures of *Hercules*.

*Postquam  
conspexit  
angues esse  
alter puer,  
citius e cu-  
nis exilit,  
facit recta  
in angues  
impetum al-  
terum; alte-  
ra appre-  
hendit eos  
manu perni-  
citer. Plaut.  
in Amphyr.  
Non. Dion.  
lib. 35.*



*Theocrit.*  
*Idyl. 25.*

The first was, when he was appointed to destroy a great Lyon of the Forest of *Nemea*, that was fallen from the Globe of the Moon, and that spoiled all the Country round about. The People had often cast Darts and Arrows at him, but his skin could not be pierced. *Hercules* pursued him, and drove him into a Cave, where he seized upon him, and strangled him. Afterwards he always did wear the skin of this Lyon about him, as the Trophy of his Victory. Some say, that this is the Lyon that was placed amongst the twelve Signs of the Zodiack.

*Apollod. l. 2.*

He was sent next to the Lake of *Lerna*, near *Argos*, to encounter with the *Hydra*, a notable Serpent, of a strange nature, for it had seven heads; when one was cut off many others did immediately burst forth; so that it was not possible to overcome this Monster, unless all his Heads were cut off at one time, and the rest of his Body destroy'd by Fire and Sword, which was executed by *Hercules*. About that time a wild Boar of an extraordinary bigness, whose residence was upon Mount *Erymanthus* in *Arcadia*, destroy'd all the neighbouring Fields, *Hercules* dragg'd him alive to *Eurystheus*, who was almost frighted out of his wits when he beheld him.

In the fourth place he got hold of the Stag of the Mountain *Menalus*, whose feet were of Brass, and Horns of Gold, when he was pursued it a whole year.

Called  
*Stymphalides*.

He put to flight the Birds of the Lake *Stymphalus*, they were so numerous, and of such a prodigious greatness, that they did darken the Air, and hinder the Sun from shining upon men, when

when they flew over them. Besides, they did often take up some, and carry them away to devour them.

These Encounters were not worthy to be compar'd with his Combat against the *Amazons*; Now *Tartaria*. they were Women of *Scythia*, dwelling upon the Coasts of the *Hircanian* Sea, who having followed their Husbands in the War, and seeing them all cut off by the Enemies, near the River of *Thermodon* in *Cappadocia*, they resolved to manage the War themselves, and not to suffer any Husband, nor any Man, to have any command either in the Kingdom, or in their Armies. They went amongst their Neighbours, to fetch from them Children; the Males they destroy'd, and brought up none but the Daughters, whose right Pap they burnt in their Infancy, that they might be more ready to handle the Bow and Arrows, and other weapons. They behaved themselves gallantly in the Siege of *Troy*, under the conduct of *Penthesilea*. But these warlike Women were forced to yield to the Valour of *Hercules*, who being accompanied by *Theseus*, went against them according to the command of *Eurystheus*. He took their Queen *Hippolite*, who afterwards was marry'd to *Theseus*.

The seventh Adventure, as *Virgil* informs us, was to cleanse the Stables of *Augeas* King of *Elis*; in them thousands of Oxen had been daily fed; so that the dung, by a long continuance, was mightily encreased, and fill'd the Air with infection. *Hercules* therefore turn'd the current of the River *Alpheus* from its ordinary course, and caused it to pass through the Stables. Thus he carried away all the filth in a day, according to

to his bargain. But *Augeas* was not grateful to him for his pains, for he denied him the tenth part of the Oxen that were kept there: This caused his death, and the loss of all his goods.

Afterwards *Hercules* went and seized upon a Bull that did breath nothing but fire and flame, which *Neptunus* had sent into Greece, to punish some disgraces and affronts that he had receiv'd from that Country.

*Heraclius* de  
incredibil.

He passed from thence into *Thracia*, where he caused the King *Diomedes* to endure in his own person, that which he made others suffer; for he gave all the strangers that he could catch in his Kingdom to his Horses, to be devour'd by them. *Hercules* served *Busiris* King of *Egypt* in the same manner, because he was so cruel to all strangers, as to cut their throats upon the Altars of *Jupiter*, that he might cloak their cruelty with a specious pretence of Piety. Likewise *Geryon*,

*Erythra* was  
his cruel  
Minister of  
State, who  
was killed.  
He drove  
these Oxen  
from Italy,  
where he  
kill'd *Libys*,  
*Dercylus*,  
and *Alebi-*  
*on*, who of-  
fered to  
hinder his  
passage, &  
steal his  
Beasts. He  
sacrificed  
them all to  
*Juno*.

King of *Spain*, who was reported to have three Bodies, because he did command three Kingdoms, was no less cruel than the former; he fed some Oxen, which he highly esteem'd, as *Diomedes* did his Horses; and to keep them, he had a Dog with three Heads, and a Dragon with seven. When *Hercules* was sent thither by *Eurystheus*, he treated him as he had formerly done *Diomedes*. Now this *Geryon*, who had three Heads, and three Bodies, and but one Soul to move them, was not like King *Herilus*, mention'd by *Virgil* in the 8<sup>th</sup> Book of the *Aeneids*, who had three Souls in one Body, so that he could not dye by one or two deaths; he was to be kill'd three times before he could be dispatch'd. Another Adventure of *Hercules* was, to put into the

pos.



possession of *Eurystheus* certain golden Apples belonging to *Juno*, that were in the custody of some Nymphs, the *Hesperiaes*, Daughters of *Hesperus*, the Brother of *Atlas*. But before any could come to them, a great Dragon, that was at the entry of the Garden where they grew, was to be first overcome. He found a means to accomplish this enterprise also; some say, that he made use of *Atlas*, who went to gather them; in the mean while he took upon him the others burden, and bore up the Heavens with his shoulders.

Ες τ' ὄν  
τὰς μέλα-  
νας, καὶ ἐπὶ  
τὰ χεῖρας  
μᾶλλον  
Callim. in  
Hymn Ce-  
rer.

The last Injunction which he received from *Eurystheus* was, to fetch from Hell the Dog *Cerberus*, from whence he brought also *Tibetseus*, that was gone down to keep company with his dear friend *Piritheus*.

These glorious Actions made *Hercules* to be dreadful to King *Eurystheus*, and to all the other Princes of the World. Afterwards there was no Monster nor Tyrant known, but he undertook to destroy them. Thus he put to death *Busiris* the Son of *Neptune*, who laid Ambuscado's to take Strangers, that he might massacre them upon his Altars. Thus he killed *Cacus*, the Son of *Vulcan*, who had three heads, mentioned in the *Aeneids*, because he was a notable Robber, who spoil'd and destroy'd all that came near the Mount *Arventin*.

From thence he went to the Mount *Gaucasus*, where he deliver'd *Prometheus*, and killed the Eagle that devour'd his Liver, as we have already noted in the former Book, Chap. 3.

*Hercules* had also an encounter with *Anteus*, the Son of the Earth, who was of a prodigious bigness,

*Anteus* was King of *Tingi*, *Hercules* encountered him in a Sea-fight, and as often as he did land he recruited himself with fresh supplies of men; but *Hercules* with his Gallies got between him and the shore, and so overcame him. *Bochart*. in *Canaan*, l. cap. 24. He is said to be 60 cubits high. See *Plat.* of *Sertorius*.

bigness, and committed all manner of cruelties. This was very remarkable of him, that as often as he fell and touch'd the Earth; so often he received a fresh supply of strength; which when *Hercules* perceived, he lifted him up from the ground, and in his Arms prest the breath out of his body. But as *Hercules* was big, and of a high stature, a small matter was not sufficient to nourish him. One day when he was an hungry, walking in the Fields, he met *Theodamus* tilling the ground, from whom he snatch'd one of his Oxen, which he laid upon his shoulders, and devour'd every bit of it before *Theodamus*, who in the mean while loaded him with imprecations and curses in his fury. From hence was derived the Custom of that Country, to offer unto *Hercules* an Ox in Sacrifice, with all manner of reproaches.

He made also a journey into *Spain*, where he separated the two Mountains *Calpe* and *Abylus*, to let in the main Ocean into the Land by the Straits of *Gibraltar*. These two Mountains, situate one against another, *Calpe* in *Spain*, and *Abyla* in *Mauritania*, do appear afar off as two Pillars; they are said to be the pillars of *Hercules*, where he engraved these words, *Non plus ultra*; as if thole were the utmost bounds of the World, beyond which he could not enlarge his dominions. In all his conquests he made use of no other weapon than a Club of an Olive-Tree, which at last he dedicated to *Mercury*, the God of Eloquence, whose Virtue he acknowledg'd to be more profitable than the power of Arms.

*Juno* was inwardly grieved to see him purchase so much glory, therefore she sought an opportunity

portunity to destroy him, or at least to create unto him some mischief. Whilst he was in his journey to Hell, she perswaded *Lycus*, banish'd from *Thebes*, to surprize the City in his absence, and to kill *Creon* the King, with all his Sons. He had in it taken *Megara*, the Wife of *Hercules*, and Daughter of *Creon*, and was going to force her to his Lust, when *Hercules* returned from Hell, and killed *Lycus*, with all his Associates.

This was no small disgrace to *Juno*, who was resolv'd to revenge it, therefore she caused *Hercules* to enter into such a rage, that he killed his Wife and Children. Afterwards he became so much afflicted for this deed, when his anger was appeased, that he resolv'd to destroy himself, if he had not been hindr'd by the Prayers and Tears of *Amphytrion* and *Theseus*. Eurip. In  
Hom. Fur.

But this famous man, after so many brave actions, and after that he had overcome all things by his Valour, became a Slave to Women, and to the affections which he entertained for them. *Omphale* Queen of *Lydia* was one of those, who did possess him so much, that he changed his Club into spinning Instruments, he cloathed himself with the garments of a Damsel, and served this Princess in the quality of a Maid of Honour. Pharnutus  
de Nat.  
Deor.

Afterwards he became amorous of *Deianira*, for whom he was to fight with *Achelous*, the Son of *Thetys*. But the latter being sensible of his own weakness, encounter'd with him in several shapes, changing himself now into a *Serpent*, anon into a *Bull*. Whilst he thus appear'd, *Hercules* caught hold of one of his Horns, and tore it up by the root which made him so ashamed, that ever after he remain'd in the form of a *River*, that bears



Σὺ δ' ἴσθι  
ὅτι πῶτα  
μαζὸν αἰ-  
γός Ἀμαλ-  
θείης.  
Callim. of  
Jupiter.

*Cornucopia. the Horn of Abundance, or of Plenty.*

Membra &  
Herculeos  
toros urit  
lues Nessæ  
qui domuit  
feras, ille  
victor vin-  
citur, mæret  
dolet. Sen.  
in Hercul.  
Oeteo (O  
fata!) vi-  
ctus. Her-  
culem peri-  
mit Lycas,  
ecce alia  
clades,  
Hercules  
perimit Ly-  
cam. Ibid.

bears his Name. The *Naiades*, his Daughters, being extremely afflicted at this disgrace receiv'd by their Father; offer'd the Horn of Plenty, which *Jupiter* had bestow'd upon them to redeem that of their Father; for we must understand, that when *Jupiter* was an Infant, he was nourish'd with the Milk of a certain She-Goat, named *Amalsbea*, by some Nymphs that tended him. Afterwards he requited their kindness in this manner; the Goat he advanced amongst the Stars, and gave to the Nymphs one of her horns, with this rare virtue annexed to it, of being able to procure unto them all things which they should wish for; therefore they named it

*Cornucopia. the Horn of Abundance, or of Plenty.*

*Hercules* returned Conqueror with *Deianira*, but he was stopt at the Ford of a River, where *Nessus* the Centaur offer'd his service to him, to carry *Deianira* behind him to the other side. As soon as the Traytor was there landed, he would have abused her, had not *Hercules* pierc'd him speedily with an Arrow, which when he felt that it had struck him to the Heart, and that he was ready to expire, he resolv'd to revenge himself in this manner; he gave his garment drop- ping with his blood to *Deianira*, perswading her, that if her Husband did wear it but once, he would never have love for other Women. The silly Creature believes him, therefore she sent it to him by *Lychas* his man, when he was sacrific- ing upon Mount *Oeta*. But it fell not out as she had imagin'd, for as soon as he had put on this Coat, the blood of *Nessus*, that was a most powerful poyson, caus'd so great burning all over his body, that in despair he cast himself into

a flaming pile of wood, and was there consum'd to ashes. His Servant *Lycas* was drown'd in the Sea, where he was chang'd into a Rock, and *Deianira* for grief kill'd her self with a blow of her Husbands Club:

But *Hercules* before he died, oblig'd *Philoctetes*, the Son of *Peon*, his companion and friend, to swear unto him never to discover unto any body the place where his ashes and bones were buried: He then deliver'd unto him his Arrows, colour'd with the blood of the *Hydra*.

But when the *Græcians* were preparing for an Expedition against *Troy*, the Oracle gave out, that the City was not to be taken, unless they carried with them the Ashes and Arrows of *Hercules*. This forced him to discover the place where they were hid, and that he might not violate his Oath, he shewed where they lay with his feet, which were punish'd afterwards for it; for in his Voyage to *Troy*, one of these Arrows wounded his foot, that had been the instrument of his perfidiousness, so grievously, that it corrupted, and yielded such a stink, that he became unsufferable to his company; therefore he was left behind in the Island *Lemnos*. Nevertheless, because the *Greeks* did imagine, that it was not possible to obtain any success without the Arrows of *Hercules*, that were in his keeping, they sent *Ulysses* back to bring him to the Siege; and afterwards he was perfectly healed by *Mæchaon*, that famous Physician, who was the Son of *Æsculapius*.

*Additional Note.*

There hath been no King, nor other Person, since the beginning of the World, that hath rendred his

K

name





him in most difficult Enterprises. The first was when he kill'd that dreadful Lyon fallen from the Moon, that spoil'd the Country round about the Forest of *Nemea*; he discharg'd against this wild Beast all his Arrows, but to little purpose, and then encountred it with his Club only in his hand, but the skin was so rough and hard that no weapon could enter it; which when *Hercules* perceiv'd, he caught hold of the raging Lyon, and tore him in pieces with his hands. Ever after he delighted to wear the skin of this Lyon, & in imitation of him all *Heroes* have skins of Lyons or of wild Beasts, upon their Bucklers. The Poets speak of three Lyons kill'd by *Hercules*, viz. that of *Helicon* of *Lesbos*, and *Nemea*. *Thespius*, King of *Boeotia*, soon heard of his valour and strength, therefore he sent for him to make tryal of his ability. This King had fifty Daughters, and no Son; he imagined that it might be a great support to him, to have Grand-children by them of extraordinary qualities. For that intent he employs *Hercules*, after a costly Banquet to get them with Child; and it is reported that he did his business so well, that they all conceiv'd so many Sons in one night. *Creon* King of *Thebes*, bestowed upon him his Daughter in reward of his good service, for he had delivered him & his Country from all subjection to *Erginus*, whom he killed with most part of his Army, when he went to consult the Oracle, and expiate his crimes of murdering his Wife and Children. The *Pythia*, the Women Priest of *Apollo*, firnamed him *Hercules*, whereas he was before called *Alcides*. They say that *Eurystheus* that set him at work, was so jealous of *Hercules*, that at last he would never suffer him to enter into the gates of the

*Heliconius,*  
*Lesbeus, &c*  
*Nemeus.*

The Greeks  
did after-  
wards  
number  
their years  
by Olym-  
piads.

City, but by *Copreus* his Herald did signify unto him his pleasure. In his Travels he was kindly entertain'd by several persons, especially by *Pholus*, who brought forth unto him his best Wine, and greatest Dainties; but it happen'd, that at that time his house was beset by the *Centaur*s, whom *Hercules* put to flight, killing great numbers of them. Afterwards he cleans'd the Stable of *Augias*, but being depriv'd of the reward promis'd by this ungrateful King, he sack'd his Country, and out of the spoils he erected *Trophies* of his Victory and instituted the *Olympick Games*, ordering them to be celebrated every five years in honour of *Jupiter*. *Eurystheus* sought all occasions to destroy him; therefore he commanded him to bring unto him the Girdle of *Hypolite*, Queen of the *Amazons*, that he might give it to his Daughter *Admetas*. He conquer'd all the Country of the *Amazons*; and in his return with *Theseus*, he freed *Hesione* from the fury of the Sea-monster, unto which she was expos'd by her Father, as we have already said; but this Traytor refusing to give to *Hercules* the recompence that he had promis'd, lost both his life and kingdom. *Hercules* after these exploits, punish'd *Tmolus* and *Telegonus*, the Sons of *Proteus*, because they did inhumanely kill all the strangers, which they overcome in wrestling; and *Sarpedon*, the impious Son of *Neptune*, received also from him a worthy reward of his former cruelties. *Hercules* perform'd many other worthy Acts, for he pass'd through *Lybia*, *Egypt*, *Palestine*, *Cilicia*, and *Asia minor*, destroying all eminent Robbers, and petty Tyrants, that made use of their power to oppress the rest of Mankind. Thus he put to death *Cygnus* the Son of *Mars*, *Zetis* and

Calais

*Calais* the Sons of *Boreas*; he vanquished the cruel People, called *Cercopes*, that dwelt in *Asia minor*; he destroyed the Gyants that marched against him, who proceeded from the blood of the Lyon of *Nemea*; and many other Monsters of Cruelty he humbled in the Dust,

## CHAP. III.

## Of THESEUS.

**T**heseus was the Son of *Aegean*, King of *Athens*, who gave his Name to the *Aegean* Sea. He lived in the time of *Hercules*, and was nearly related to him; therefore he was often a Companion of his Adventures, and a perfect follower of his generosity. He took the City of *Pylus*, where *Nelus* and his Sons lived, and when *Penclymenus* the youngest changed himself into several shapes, to fight with *Hercules* with more advantage, he found a means to surprize and overcome him. After that he had escaped from the snares of his Mother-in-law *Medea*, who with a Cup of Poyson intended to deprive him of the succession to the Kingdom.

The most part of the Princes and great Lords of that time were Robbers, who made their greaness consist in a Tyrannical Dominion over their miserable Subjects, and over all those that were so unhappy as to fall into their hands. *Phalaris*, King of *Sicily*, was one of them; he was wont to shut Men alive into the body of a Brazen Bull hollow within, causing fire to be put

K 3

under

*Phalarim  
tormenta;  
flamme  
profuit, &  
seculi mug-  
itus ferre  
juvenci.  
Claud. de  
bello Gild.*



under it, that it might oblige them to send forth groans and cries out of the throat of this Instrument of his cruelty: In the mean while he took a singular delight to hear the Bull bellow after this manner.

*Theseus*, who wanted neither courage nor goodness, resolved to give a check to the Insolency of all these Tyrants, and to treat them as they had treated others before. First he marched against one *Sciron*, who took pleasure in drowning all Passengers in the Sea. Thus he punish'd *Procrustes*, because he was wont to cut in Pieces all those that came into his hands: Sometimes he cut off their Legs even with the bed where they lay.

Thus he encountred with all the Monsters, that came into the World, as with the Bull of *Marathon*, that was of a prodigious bigness, and with the Boar of *Calydonia*, that *Meleager* had undertaken, but could not overcome without the help of *Theseus*, from whence riseth the Proverb, *Non sine Theseo*.

The most famous and notable of all his exploits, was the Victory that he obtained of the *Minotaure*, who was half a Man and half a Bull, whose Birth we have mentioned in the former Book, speaking of *Pasiphae*, the Wife of *Minos*, who was the Mother of this Monster, begot by a Bull on her body. And that we may know how *Theseus* was engaged in this business, we must understand, that King *Minos* made War upon the People of *Africa*, to revenge the Death of his Son *Androgeus*, massacred by them in a treacherous manner. In this War he took the City of *Megara*, and overcome the *Athenians*; so that he obliged them to send unto him

as a Tribute, every year a certain number of young Men, whom he gave to this *Minotaurus* to be devoured. *Theseus* requested to be sent amongst the other young Men, that he might destroy this Monster, that had destroyed already so much of the Blood of his Citizens. The Labyrinth was the place where this *Minotaurus* was kept. This Edifice hath been built by *Dædalus*, in such a manner, that there were in it so many windings and turnings, that it was a difficult matter for one within to find the way out again. *Theseus* wisely prevented this inconvenience, for he won the good liking of *Ariadne* the King's Daughter, and she delivered to him a Thread, by the assistance whereof he found a way out of the Labyrinth, after that he had killed the *Minotaurus* in it, *Ariadne* he took with him, promising unto her wonderful advantages in his Kingdom of *Athens*. Nevertheless he left her by the way, in the Island of *Naxos*, to comply with the desires of the God *Bacchus*, who desired to have her in Marriage; and therefore he presented her with a Crown, that hath been since placed amongst the Stars.

*Ad Phœbus  
Ariadne  
Sperandus  
Ariadne  
Sec. Non Di-  
onyf. l. 47.*

The Ship in which *Theseus* was carried into the Island of *Crete*, had no other Sails but black and mourning. But he had promised to his Father *Ægeus*, that in case he obtained the Victory, he would come home with white Sails; which the excess of joy, proceeding from the consideration of his happy return from so eminent a danger, caused him to forget. Therefore it happened that his Father, who was always expecting with much impatience his coming back,

when he saw the black sails, the signs of sadness and of sorrow approaching with the Ship, he was taken with so piercing a grief, that he cast himself headlong into the Sea at the same moment, and there was drowned.

This Ship was afterwards kept by the *Athenians*, as the Remembrancer or Monument of the happy Victory, that had freed them from the apprehension of so much misery. They therefore repair'd it, when any part of it was decay'd by long standing, and nailed unto it new Planks, in lieu of those that time did consume and rot. The Ship, saith *Plutarch*, was always an example in the Disputes of Philosophy in the Schools, brought to express the means that Nature employs to preserve the Elementary Bodies, and particularly those that are maintain'd by nourishment.

After this, *Pirithous*, King of the *Lapithes*, a People of *Thessaly*, desired to see so famous a Person; therefore to obtain his desire, he began to spoil the borders of his Kingdom, to oblige him to come to defend himself. When both met together, they were so much taken with the beautiful countenance, with the courage and generous behaviour one of the other, that they did swear to be for ever Friends, and to lend a mutual assistance in all difficult affairs.

Immediately after, *Pirithous*, being assisted by *Theseus*, punish'd severely the *Centaurs*, when he invited them to the Festival, that was kept at his Marriage with *Hippodamia*; because they had most insolently affronted his People the *Lapithes*, and massacred multitudes of them. Now the *Centaurs* were the first People that had found  
out



out the art of riding upon Horses ; and for that cause they were esteemed half Men, and half Horses, by those that met and saw them at a distance on Horseback. From hence comes their name *Hippocentauri*.

Another effect of the alliance between *Pirithous* and *Theseus*, was the Rape of the fair *Helena*, of whom we shall speak hereafter. *Theseus* also accompanied him to Hell, when he went to fetch from thence *Proserpina*, whom he loved entirely. But this enterprize succeeded not according to their expectation, for they were stopt by *Pluto*. Some say, that *Pirithous* was condemned to the torments of *Ixion* ; but *Theseus* was forced to rest himself after the grievous labours and pains that he had endured in this expedition, upon a great stone, from which he could never after rise, nor move himself, until *Hercules* went down to Hell to fetch the great Dog *Cerberus*. He did stick so close to this great stone, that he left upon it his Skin when he was pluckt from thence. When he return'd again into Hell, after his decease, *Pluto* condemn'd him to the same place, because he had been so bold, as to undertake to ravish and carry away his Queen.

We have already declared in the former Chapter, how he married *Hippolite*, Queen of the *Amazons*, of whom he had a Son that did bear the name of his Mother, called by some *Antiope*. Afterwards he espoused *Phedra* one of the Daughters of *Minos*. She grew amorous of this *Hippolytes* her Son-in-law, but when she could not gain him by prayers, she accused him to *Theseus* most maliciously, as if he had offered to

Of him is  
the Prov.

Ἱππόλυτος  
μυήσομαι  
Diogen.

Of a chaste  
and virtu-  
ous man.

Procl im-  
pudicos cor-  
pore a casto  
amove tan

etus. Hip-  
polit. in  
Sen.

Eurip. in  
Hippolyt.

dishonour her. *Theseus* gave credit to her Calumny ; therefore he banish'd out of his house the poor young Prince, desiring the God *Neptune* to punish him for this supposed Crime.

*Hippolitus* fled from the rage of his Father upon a Chariot ; and as he was passing by the Sea-side, he met with a Sea-monster, that frighted his Horses, cast him to the ground, and kill'd him in a miserable manner ; for he was dragg'd over the Rocks and Stones, and his body torn in pieces by these fearful and furious Horses. *Phe-dra* was mightily griev'd at this mischance, being therefore pressed with a remorse of Conscience, she discovered all the truth of *Hippolitus's* Innocence, and of her own malice, and then stabb'd her self before him, leaving unto *Theseus*, the dissatisfaction of having been too credulous. But *Æsculapius*, being moved with compassion for *Hippolitus*, restor'd him to life again.

*Additional Note.*

*Theseus*, was a wise and valiant King of *Athens*, who perswaded the People dispers'd in the Country to live together in Cities. He established wholesome Laws in his Dominions, and destroyed many Tyrants and Thieves, that did trouble the country, *Cerseon*, *Polypemon*, *Periphetes*, &c. He was said to be the Son of *Neptune*, because he was an encourager of Trade and Navigation. *Minos* did question him about his Father, but he prov'd what he was ; for when the King cast a ring into the Sea, he dived to the bottom, and fetcht it up with a Crown in his hand, which *Thetis* bestow'd upon him, and which was afterwards given to *Ariadne* ; but after her death it was placed amongst the Stars.

His

His Sons were *Hippolitus*, *Acamus*, and *Demo-phoon*. When he came to be old, he was kill'd by King *Lycomedes* in a cruel Battle.

He Reign'd about the year of the World 2700, *Diod. l. 5.*  
in the days of *Gideon*, a Judge of *Israel*, according *cap. 5.*  
to the computation of the best Chronology.

## CHAP. IV.

*The Story of Castor and Pollux.*

THE common Opinion of the Poets is, that *Leda*, the Queen of *Tyndarus* King of *Oebalia*, having had familiar acquaintance with *Jupiter*, brought forth two large Eggs: Out of one, which was of *Jupiter*, she had *Pollux* and *Helena*; and from the other, that was of *Tyndarus*, were born *Castor* and *Clytemnestra*. They were nevertheless all named *Tyndarides*, because they were all the Children of one Mother, that was Wife of *Tyndarus*.

The two Brothers, *Castor* and *Pollux*, did love one another entirely, insomuch that they were inseparable, and they always performed their undertakings together; but *Pollux* only was immortal, by the privilege of his Birth, therefore out of a tender affection for his Brother, he perswaded *Jupiter*, who had a great kindness for him, to admit also the other into the number of his Sons. From hence the Greeks called them *Dioscouroi*, that is, Children of *Jupiter*: and *Jupiter* at last caused *Castor* to partake with *Pollux* of his Immortality, in such a manner, as that they were to live successively one

*Vocantur  
Therapnai  
fratres  
Oebalii,  
ἱππομαχοι  
Gemini Am-  
belii Laper  
sa ἀερηγοι.  
Amyclai &  
Pileati.  
Hence is  
the Prov.  
ἕξ ἀνδρῶν  
ἕξ, of a  
fair Lady,  
she pro-  
ceeds from  
an Egg.*



one after another, until the time that they were both translated to the Signs of the *Zodiack*, where they represent the Constellation called *Gemini*.

But they did not attain to this great Honour, until they had deserved it by many glorious actions; for they forced *Theseus* to restore their Sister *Helene*, whom he had taken; they clear'd the Coast of all Pyrates at Sea, that interrupted the Trade; therefore they have been adored amongst the Divinities of the Sea, and been put in the number of those, that were surnamed *Aprotropæi*, that is, who did protect them from evil. For this cause the Heathens did sacrifice unto them white Lambs.

The *Romans* had a particular respect for them, because of the assistance that they had received from them in a Battle against the *Latin* People, near the Lake *Regillus*. Therefore they erected to them a very stately Temple, and swore commonly by their Names. The Oath of the Woman was *Æcastor*, as that of Men was *Hercule* and *Ædepol*; that is, by the Temple of *Castor* or *Pollux*, for *Ædes* signifies a Temple.

*Additional Note.*

*Castor* and *Pollux* are reckoned amongst the famous Men, who have preserved an immortal name by their valour and generosity. They accompanied *Jason*, and his *Argonauts*, in their expedition, to fetch back again the *Golden Fleece*, in which these two Brethren did sufficiently declare their courage and skill in Arms, *Pollux* especially: He undertook to correct the temerity of *Amycus*, when he offered to challenge one of their com-

Κάστωρ δ'  
ἐπ' ὁδοῖα μόν  
ἢ πῶς ἀγα-  
θὸν Πολυδῆυ-  
κλα. *Hom.*  
*Odys. II.*

company out of the Ship to fight with him at handy blows. *Pollux* went out and soon laid him dead upon the ground. In this voyage when a dangerous Tempest had overtaken them, they saw two flames of fire lighting upon the heads of *Castor* and *Pollux*, which were the happy Omens or forerunners of the end of their fears and danger; for the Marriners take notice, that when two fires appear together at Sea, they are to expect happiness in their undertakings, and a notable calm; whereas if there be but one, they prepare themselves for a grievous storm. From hence these two lights, that are Meteors, or the dry exhalations of the Earth, inflam'd in the Air, are call'd *Castor* and *Pollux*; but when one is seen, it is call'd *Helena*, as dangerous to Seamen as she was to *Troy*.

After the return of the *Argonauts*, *Castor* and *Pollux* had War with the *Athenians*, because *Theseus* their King had ravish'd their fair Sister *Helene*, but when they had taken one of the Cities of *Theseus*, and in it their Sister, they dealt kindly with the Inhabitants, and carried none away but *Æthra*, Mother of *Theseus*. Therefore the *Greeks* call all Saviours and favourable Princes

Σωτῆρες ἢ  
καὶ τῶν δαί-  
μωνων  
ἀνθρώπων,  
καὶ τῶν θεῶν  
καὶ ὁμῶς.

Διὸς καὶ Ἑρμῆ.

They undertook afterwards a war with *Lyncæus* and *Ida*, the valiant Sons of *Alphæus*, in favour of their Mistresses, that had been espous'd to them formerly. In the encounter with them, *Castor* was unhappily kill'd by *Lyncæus*, and *Pollux* dangerously wounded by *Ida*; but *Jupiter* revenged his Sons quarrel for he struck *Ida* to the ground with his Thunderbolts. *Pollux* in honour of his Brother, invented a Dance, that was to be performed

formed by young men well arm'd, named *Castor's* Dance. Now this *Lynceus* is reported to have been a man of a very quick sight: The Poets say, that he was able to perceive any thing through a solid substance, and to see into the bosom of the Earth; because as some think, he was the first that sent men to groap there for gold and silver.

The *Romans* did mightily esteem these Gods, because they appeared to assist them in their need. And the *Lacedemonians* gave unto them the Title of *Μέγαλοι Διοί*. The *Locrensis* did also see them leading their Army against the *Crotoniates*, with Caps on their Heads, and Lances in their Hands, upon two white Horses. From hence it is, that they are thus represented, and that the *Romans* have affected a Cap, as a badge of Liberty. When *Tarquinius* was expell'd they coyn'd pieces of silver, with two cross Lances, bearing on the top of them Caps, in token of freedom from bondage.

In the Heavens, besides these forenamed Meteors, there are two Stars, in the Head of *Gemini*, called *Castor* and *Pollux*, mentioned by *Homerus Odyss.* 11.

Ἄλλοις μὲν ζῶες ἑτερήμεροι, ἄλλοις δ' αὐτὲ

Τεθναῖσιν, πρὸς δὲ λελόγχασιν ἴσα Διοῖσι.



## CHAP. V.

## OF ORPHEUS.

THE Poets relate wonderful stories of several Musicians of the first Age; as of *Amphion*, who built the Walls of *Thebes* only with the pleasant harmony of his Musical Instruments; for the Sweetness of the Tunes caused the stones to move, and place themselves in good order.

*Arion* was also admir'd for his skill in Musick, as we may take notice on this occasion; when he was sailing from *Italy* into *Greece*, the Seamen resolv'd among themselves to cut his throat, that they might have his purse: But he requested of them the favour to suffer him to play once more with his Harp before they did dispatch him: It happened that he made such excellent Musick, that the Dolphins, ravish'd to hear him, came in companies about the Ship; and when he beheld them, he cast himself into the Sea, hoping to meet there with more humanity than amongst the cruel Mariners; he was not deceiv'd of his expectation, for one of these Dolphins, taking him upon his back, carried him to *Corinth*, where King *Periander* received him with kindness, and put these inhumane Sailors to death, to punish them for their intended crime. This Dolphin was rewarded by the God with a place amongst the Stars, for the good office that he had done to this poor Musician.

Unde Ovid  
de Arione,  
Fast. lib. 2.  
at tibi nave  
tua tutius  
aquor erit.  
Some say  
to the promontory  
of *Tenarus*  
in *Greece*.

I shall not mention the Satyr *Marcias*, who because he had more skill in Musick, than the common sort of People, was so transported with vanity and presumption, as to compare himself with *Apollo*. This God was so displeas'd with him, that when he had overcome him, according to the judgment of the *Muses*, he flead him alive, to punish his temerity, as we have already intimated in the Story of *Apollo*.

There happened also a like Controversy between *Apollo* and *Pan*, the God of the Mountains and Shepherds; because he knew pretty well how to play upon the Pipe, and that these Country Clowns did cry him up for the most expert Musician of the World: He was so audacious to dispute this Honour with *Apollo*. *Midas*, King of *Phrygia*, a simple fellow, one of the Judges in this Controversy, gave a sentence in favour of *Pan*; therefore *Apollo* caused Asles ears to grow on his head, that he might appear what he was to the World. This Prince entreated *Silenus* to grant unto him the favour, in reward of a considerable service that he had done unto him, that all that he should touch, should turn immediately into Gold. He soon repented of his rash desire, when all his victuals and food became Gold; and when in the midst of all his Gold he was ready to starve for hunger and want.

And that we may not make any longer discourse of those that have excelled in Musick, it is the common Opinion, that *Orpheus*, who was not only a Poet, but also a Philosopher, hath carried away the Palm from all the rest. We need not wonder at it, seeing he was born of such

*Midas* was  
a simple  
fellow.  
A  
Greek Prov.

such learned Parents, of *Apollo* and the Muse *Calliope*. Of him it is reported, That he caused his Voice to agree so admirably well with his Lute, that the Rivers did stop to Listen to him, that the storms and Tempests did cease, that the most savage Animals came to him in companies, to recreate themselves with this excellent Harmony, and that the Trees and Rocks were seen to move at the Sound.

See Ovid.  
Metam. 10.  
& 11 Book.  
*Cyphus*  
*Calliope*  
genus. Sen.  
in Hercul.  
Oet.

He performed something more than this, for when he lost by death his Wife *Eurydice*, who flying from the amorous embraces of *Aristheus*, King of *Arcadia*, died suddenly of a wound receiv'd by a Serpent: He went after her to the Gates of Hell, where he play'd with that dexterity upon his Instruments of Musick, that *Pluto*, *Proserpina*, and all the Infernal Inhabitants were ravish'd in admiration. He prevail'd by that means so much upon them, that they granted unto him the favour to carry with him his wife back again, to live longer upon Earth, upon condition, that in his return he would not look back upon her, until he was ascended into the light; which condition his impatient love for her caused him to break, by casting his eyes behind him; which when her Guard had perceiv'd, they dragg'd her back again to Hell, and left him in such a trouble of mind, that he resolv'd for her sake never to entertain any affection for a Woman, and to disswade all his acquaintance from their love and union: Which procedure of his did so much scandalize and displease the

Some say  
that he  
was kill'd

with a Thunderbolt. Θρήνην χρυσόλαυρον τῆς Ὀρφείας μῦθου ὑδάψας,  
ὃν κτείνεν ὑψιμέδων Ζεὺς ἰολόμεντι βέλει.



This Swan is said to sing admirably well when it draws nigh unto death.

Dames of *Thracia*, that in their furious Tran- sports at the Festival of *Bacchus*, they tore him in pieces. But afterwards he was metamorphos'd into a Swan, and his Harp was placed amongst the Stars.

*Additional Note.*

Arlon erat  
Patria Me-  
thymneus,  
obscuris pa-  
rentibus na-  
tus, Poeta  
insignis  
præcipue  
Dithyram-  
bicus.

Therefore  
named  
Δελφινόση-  
μος.

The Ancients relate incredible things of *Dolphins*, besides this famous one that carried *Arion* safe to Land out of the hands of the inhumane Mariners. They tell us of others that have performed kind offices to Mankind. *Hesiod* the first famous Writer, when he had been massacred in *Neptune's Temple* in *Nemea*, and cast into the Sea, was by the Dolphins brought carefully to shore again. A young Man, and his Mistress, falling by chance into the Sea, were saved near the Island of *Lesbos*, by Dolphins, and carried through the Waves to Land. And *Telemachus*, the Son of *Ulysses*, was also preserv'd in the Sea by Dolphins; therefore his Father did bear a Dolphin in his Buckler, in remembrance of that kindness shew'd to his blood by that Fish. All the Heathens had a particular respect for this creature; some of them would not suffer any injury to be offer'd unto them, because they are so favourable to Mankind. In the remote Countries of the North, *Munsterius* tells us, that there is a Fish call'd *Raja*, longer than a *Dolphin*, and no less kind to our nature. When they meet with any, whose misfortune it is to be cast away, these great Fishes receive and lodge them in their Jaws, and do thus carry them safe to shore. He insinuates there, that it is the opinion of some, that this was that kind of Fish, or Whale, that waited for *Jonas* when he was cast into the Sea, and that carried him safe to Land.

*Marsyas*, a *Phrygian*, was the Inventer of the Pipe, a Musical Instrument. Some say that *Minnerva* was the first that plaid with it, at a Banquet of the Gods; and that because of her gray Eyes, when her Cheeks were swell'd, she did appear ridiculous to the company, especially to *Juno* and *Venus*, who laugh'd at her for her pains. This gave her the curiosity to see what reason they had to mock her. For that purpose she came down upon Mount *Ida*, and began to play with her Pipe upon the banks of a Clear River, that she might behold her self at that time; but as soon as she perceiv'd how deform'd it did represent her, she cast the Pipe away with a curse, desiring that he that should take it up might end his days by cruelty. *Marsyas* the Satyr, the Son of *Hyagnis*, a great Favourite of *Cybele*, found it, and first made use of it in the publick Sacrifice of this Goddess; for that reason it did always continue afterwards in her Solemnities. But this *Marsyas* became so proud and self-conceited for this invention, that he challeng'd *Apollo*, upon this condition, that he that could make the most pleasant Musick, should have power over his Antagonist. *Apollo* was the Victor, therefore he hang'd *Marsyas* upon a Tree, and pull'd his skin over his ears. Some drops of his blood hapned to fall into the River that did run hard by, and therefore from him it was named *Marsya*: It ran through the City *Caelene*, taken by *Alexander* the Great.

Ovid. Fast.  
lib. 6. Pri-  
ma terre-  
brata per  
rara fora-  
mina buxo  
ut daret ef-  
feci tibia  
longa sonos.

Media illa  
tempestate  
inter flue-  
bat *Marsyas*  
amnis fabu-  
losis Græco-  
rum carmi-  
nibus incli-  
tus. Quor.  
Curt. lib. 3.

*Quaque celer rectis descendens Marsya ripis  
Errantem Mæandron adit, mixtusque refertur*

Lug. Phar-  
sal. lib. 3.

Called  
therefore  
by Plato,  
*βίος ἁγνός*,  
a solitary  
life, or a  
harmless  
life, enter-  
tain'd by  
herbs and  
roots. It is  
said that he  
prophecied  
of the  
World's  
continu-  
ance, *αὐτὴ  
ἡ σὺνταξις  
ἡμῶν  
ἡμῶν  
ἡμῶν*.

Orpheus was a Thracian, born, as some say, of Apollo and Calliope; as others, of Oeagrus, and the Muse Polymnia. He was an excellent Philosopher, and the first that recommended a solitary life, and abstinence from flesh. Mercury gave him his Harp, with which he performed wonders. He was the first that introduc'd the Bacchanalia in Greece, called by some for that cause *Sacra Orphica*. Horace in *Arte Poet*, tells us, that,

*Sylvestres homines sacer interpretq; Deorum  
Cædibus & victu sædo deterruit Orpheus,  
Dictus ab hoc lenire Tigres, rabidosq; leones  
Dictus, &c.*

He was the first that in Thracia caused Men to live under Laws and Government, and called them from their rude and beastly life, to a more gentle and civiliz'd.

## CHAP. VI.

### Of Jason and the Argonauts.

PELIAS, King of Thessaly, was careful to train up Jason his Nephew in his sight from his Infancy, because he had taken notice in him of an extraordinary courage, which had cast some jealousy and suspicion of him into his mind. When therefore he came to Age, he sought how he might be deliver'd of him; and of his apprehensions together; for that cause he sent him to the conquest of the Golden Fleece, as



to an Enterprize, from which he could never, according to his judgment, return alive.

We have already mention'd how *Ætha*, King of *Colchus*, had got his Treasure into his possession, and laid it up safe in a Wood consecrated to *Mars*, appointing for a Guard certain strange Bulls, that had feet of brass, and that did cast out of their Nostrils fearful flames of fire. He appointed also a dreadful Dragon, of a prodigious bigness, accompanied with armed men, who sprung up from the Teeth of this Dragon, that had been sown in the ground,

*Jason*, in order to this Expedition, commanded a brave ship to be built by one named *Argus*, from him it was called *Fatidica rates Argo*; the wood of it had been cut out of the Forest of *Dodone*, whereof the Trees were wont to give Oracles, therefore this ship did retain the faculty of speaking. And in this Voyage it was often heard.

A great number of the most illustrious Warriors of Greece went a Shipboard to accompany *Jason*, and share with him in the glory of this undertaking; they named themselves *Argonauts*. *Hercules* was one also; *Theseus*, *Gastor* and *Polux*, *Orpheus*, *Tiphys*, *Lyncæus*, and a great many more. *Tiphys* govern'd the Helm; *Lyncæus*, who had excellent eyes, was employ'd to discover the banks of Sand, and the dangerous Rocks hid under Water, to the end that they might decline them. *Orpheus* with his Musick did pleasantly remove from them the tediousness, and moderate the grievances of the Voyage, only the company of *Hercules* was troublesome, for he was so heavy, that the Vessel was some-

They were  
In number  
54

See Val.

Flacc. Ar-

onaut.

*Lyncæo per-*

*spiciator.*

Of a quick

and good

Eye.

*Hercules* times ready to sink, and he consum'd a prodigious quantity of Victuals; besides he did frequently break his Oars; but there hapned a misfortune that deliver'd them from the inconveniences of his company. He had brought with him

*Hylas* was a young Boy, whom he loved, called *Hylas*; when the Son of therefore the ship was run a shore, he sent him *Theodamas*, to seek some fresh Water, to appease his violent thirst, but the Lad fell into a Fountain, where *Hercules* stole an Ox he was drawing Water. This gave occasion to the Fable, that the Nymphs had stoln him away. At this unhappy accident, *Hercules* left the company and the Ship to seek him out. From hence it is that the People of that Country establisth'd Festivals to be kept every year, during which, they were wont to wander about the Mountains, often calling for *Hylas*.

These *Argonauts* met with some misfortunes in this expedition, and several difficult passages. They were to go between the *Simplegades*, that are otherwise called the *Cyanean Rocks*, situate beyond the *Thracian Bosphorus*, at the entrance of the Black or the *Euxine Sea*. They did seem to joyn afar off, and open when they were coming to the passage. At last they arrived in *Colchus*.

From his first arrival *Jason* contracted friendship with the Princess *Medea*, the King's Daughter, who was an expert Magician. She, for his sake, caused a deep sleep to fall upon all the

This Author relates, that *Aetes* promised the golden Fleece to *Jason*, if he could but overcome the two Bulls that had Hoofs of Brass. *Medea* instructed *Jason*, and taught him the means of overcoming this, and all other difficulties; and shewed him besides the Golden Fleece, which *Aetes* was not willing to deliver, notwithstanding his Promise.

Monsters that did keep the Golden Fleece by her devilish Enchantments ; so that *Jason* had by that means the Liberty to take it. Immediately after, *Jason* fled away with *Medea*, whom he married, but being pursued by *Ætba* her Father, she cut in pieces *Asyrtus*, her little Brother, whom she had brought with her, dispersing and leaving his members at a distance in the way, that his Father might busie himself in gathering them up, and give them more leisure to escape.

When they were come back as far as *Thessaly*, <sup>Ἀυτῆκα</sup> *Medea* undertook to cure her Father-in-law *Æ-* <sup>δ' Αἰσσονα</sup> *son* of his old Age. By the virtue of her Magick <sup>ἤχο φίλον</sup> Art she restor'd unto him his youthful appearance <sup>κόρον ἡβώ-</sup> and strength. And that she might take ven- <sup>οντα, μέγας,</sup> geance of the hatred that *Pelias* did bear unto &c. them, she perswaded his Daughters to try the same Experiment upon him, for he was extreme old and decrepit. According to her directions, they cut him to pieces, and boiled them in a Kettle with certain Herbs, which she had delivered unto them. But these wretched Daughters seeing it impossible to recover their Father again by that means, were mightily afflicted and grieved, that they had been so absurd as to murder him upon such unlikely hopes.

All this time *Medea* did live with *Jason* in a perfect amity and correspondence, having had by him two Children. But at last, when *Jason* <sup>Euripides</sup> arriv'd at *Corinth*, in the Court of King *Creon*, <sup>in Medea</sup> he fell in love with the Princess *Creusa* his Daughter, whom he married, forgetting the obligations and favours, which he had received from *Medea*.



Ὀλέων ἢ  
πύραυν  
ἀγρίως κόρη  
Κρίωνδ' ὁ  
φύσας φάρ-  
μακῶν τῶν  
σὺν ὕπο·  
Eurip. in  
Medea.

Marmorus,  
and Phere-  
tes, the two  
Children  
of Medea  
Thessalus,  
her other  
Son esca-  
ped. He  
reigned in  
Thessaly,  
and gave  
his name  
to the  
Country.

Squammosa

geminī colla serpentes fūgo summissa prebent. Recipe jam natos parens:  
ego inter auras aliti curru vehar. Med. in Senec.

She was resolv'd to revenge her self; there-  
fore dissembling her dissatisfaction, she seem'd  
to approve of the Match, and sent a Box full of  
Jewels, and of precious things, to the Bride, as  
a token of her love; but it was all bewitch'd in  
such a manner, that when it was open'd a strange  
flame burst out of it, which consum'd suddenly  
the King's palace to ashes, with the Bride and  
her aged Father in it.

Jason in his fury went to seek Medea, to be  
revenged of her for this cruelty. She waited for  
him on the top of a high Tower, from whence  
she reproach'd him for his ingratitude, and be-  
fore his Eyes massacred two Children that she  
had by him. She then took her flight towards  
Athens, being supported by two strong and fear-  
ful Dragons in the Air. When she was arrived  
in that City, she became the Wife of King Ægeus,  
by whom she had Medus. But when she ven-  
tur'd to poyson Theseus, she was forced to flye  
away for her life with her Son Medus, and to  
retreat into that part of Asia called from him  
Media.

#### Additional Note.

In this last Chapter, the most noted persons  
are Medea, Jason, the Argonauts, and Creon, of  
whom the Poets relate these following Stories.

Medea was a famous Enchantress, the Daugh-  
ter of Æëra and Idyia; or as Ovid names her,  
Mother of Ipsæa. She was the Grand-Child of  
Sol; She was tutor'd and made acquainted with  
the Secrets of her devilish Art by Hecate, who  
taught

Eurip. in  
Med.

taught her how to perform wonderful things by Spels and Enchantments. She was able to transport Woods from one place to another, to cause the current of the Rivers to turn back towards their source, to bring down the Moon and the other Stars upon the Earth, and to give Life to the Dead.

The Expedition of the *Argonauts*, and her affection for *Jason*, rendered her famous, or rather infamous; for his sake she consented to betray her Father's and Country's Interest; by her meanes he seiz'd upon the *Golden Fleece*, and when *Aeta* intended to revenge himself of the *Argonauts* by their deaths, in a Banquet unto which they were all invited, *Medea* discover'd the plot to *Jason*, who thought it high time to sail away with his Prize and *Medea*. Before her departure she committed a most inhuman Act, in killing her only Brother, and casting his Members in the way for her Father to gather up. *Jupiter* was mightily incensed for this barbarous deed, and therefore he sent most cruel tempests to entertain the *Argonauts* the causers of it, in their return home. The violent storms carried them out of their way, into the *Mediterranean*, where their prating Ship *Argo* advis'd them to seek *Circe*, and cause her to make an atonement for the blood of *Absyrtus*, that *Jupiter* might be appeas'd, which accordingly they did. She was no less cruel afterwards to King *Pelias*, who hearing a false report of the miscarriage of the *Argonauts*, abused the Friends of *Jason*, and treated his Kindred barbarously. At the return of the Ship into a Bay of *Thessaly*, near the City *Folcus*, *Jason* understanding all that had hapned, entreats his *Companions* to assist him, but because they

*Flammae  
subdixi me-  
ditate lu-  
mina som-  
no: Et tibi  
qua raperes  
velleratuta  
dedi. Me-  
dea Jasoni  
in Ovid.  
Apollod.  
lib. 1.*

they were not able to encounter with a *Kingdom*, *Medea* undertook to punish *Pelias* with her Enchantments. She makes a Statue of *Diana*, with it she lands, and hastens into the City, having taken the disguise of an old Woman: At her entrance she proclaims in the streets, that she did bring the Image of *Diana* from the Northern Countries, requiring the people to receive it with respect; unto her words she added Miracles, to perswade them to believe. So that when she saw the King and People at her devotion, she revealed unto the Prince's Daughters, that she was commanded by *Diana* to restore to their Father his former youthful strength and appearance. To oblige them more easily to believe the possibility of this action, she disembred before them an old Ram, and then by witchcraft turn'd it into a young Lamb. They being thus perswaded to try the same Experiment upon their Father, kill'd him, and by that means punish'd him for his cruelty, and gave an opportunity to the *Argonauts* to seize upon the empty Throne. *Acastus*, the Son of *Pelias*, reigned in his stead; but his wretched Daughters were married to the *Argonauts*; *Admetus* took *Alceste*, who only had not consented to the cruelty committed upon her Father, *Amphinome* was married to *Andraemon*, *Asteropea* and *Antionoe* were given to other Husbands. After this \* *Medea* lived quietly with *Jason*, until he became enamoured with *Crenusa*, or *Glaucia*, the King's Daughter. She revenged her self of this affront; for she sent a Box, or, as some say, a Crown shut up in a Box, to the Bride, anointed with a strange compound cal-

From  
hence the  
Proverb,  
Λέσας ἢ  
Πελίαν,  
Plut. He  
that kills  
with an in-  
tention to  
cure. Quid  
referam Pe-  
liæ natas  
pietate no-  
centes, Cæ-  
sars; virgi-  
nea mem-  
bra paterna  
manu. Ovid  
in Medea.  
\* Coniux so-  
cetrq; præsæ-  
jam sanctis  
habent à  
me sepulchri.  
Med. ad Ja-  
son in Sen.



called \* *Naphtha*, which as soon as she had touch'd the Air round about her became enflamed, and burnt the King's Palace about her ears.

*Ἰλαιν*, or *Ivis*, or *Ignis Medea*, Is such a powerful Compound, that if it comes near the fire, or Sun-beams, it will suddenly set all the Air round about in a flame. *Plutarch* says, that it is made of that sulphureous Matter of Clay that bursts forth of the Territory of *Babylon*, called also by the *Hebrews* *חַלְמַל* as some imagine from *חַל* to fly about, because it is of such an airy and fiery composition, that at the least Provocation it spreads and communicates its hot nature to all that comes near unto it. Of this strange Compound *Diosc.* speaks, lib. 1. cap. 102. And *Plinius*, lib. 2. cap. 105. And the Greek Poet, *ὡς ὃ τὸ Μηδείης Κολυμβίδος ἐχθόμενον πύρ Κεῖνο ποτὶν δέχεται ἐφήμερον ἔσθ' ἔχλειν Δευομένη δυσάλυκτος ἰάπλεται ἐνδοτι κνηθμός.*

*Jason* was the Son of *Aeson* and of *Polymedes*, descended by his Father from *Aeolus* the God of winds. When the Oracle had inform'd his Uncle *Pelias*, that one of his Kinsmen should put him to death, and that he should have an eye upon *Jason*, he sought to destroy him, but he escap'd to *Chiron* the Centaur, where he became a Student in *Physick*. Afterwards he was sent to recover the Golden Fleece, that did belong to his Family. He, and the other Worthies of Greece, did run many dangers in this expedition, they were to pass between the *Simplegades*, Rocks that are in a continual motion; they let go a Pigeon before they would venture through with their Ship, and altho' this Bird flies with a Wonderful swiftness, her tail was catcht between the Rocks, nevertheless the wind blew them through with little damage to their Vessel. They landed in several places by the way, and relieved *Phineus* an old man, that was troubled with the *Harpies*; for the two Children of *Boreas*, that were in this Expedition made

Euf. Chron.  
Diod. l. 5.  
cap. 11.  
Aug. lib. 8.  
de Civ. Dei,  
6. 26.

made them fly away, and leave the blind *Phineus* to eat his meat in quiet. When *Jason* was returned, he dedicated his Ship to *Neptunus*. It was afterwards preserved many years, and the breaches that time made were repair'd as *Noah's* Ark, and the Ship of *Theseus*. All these *Argonauts* lived in the days of *Othomiel* and *Gideon*, Judges of *Israel*, about 2500 years after the World was created.

## CHAP. VII.

Of *Cadmus*, and of the City of *Thebes*.

He was to  
build a Ci-  
ty where  
the Ox did  
lye down  
when it  
was weary  
of its Jour-  
ney.

**W**Hen *Jupiter* ravish'd *Europa*, the Daughter of *Agener*, King of the *Phœnicians*, as we have said in the third Chapter of the first Book ; this Prince sent his Son into many places of the World to seek her out, with a command never to appear before him, until he had found her. But *Cadmus*, after many tedious Voyages, could never learn what was become of her ; therefore he went to consult the Oracle of *Apollo* in *Delpbos*, to know what was best for him to do. The answer was, that a Cow, some say an Ox, should meet him, and that he was to follow the directions of this Beast, to build a City and settle his habitation. He met the Ox in a Province of *Greece*, called from thence *Bœotia*. And that in a business of so great a concern, he might obtain the assistance of Heaven, he resolved first to offer the wearied beast in sacrifice to the Goddess *Minerva*. In order to this Religious performance, he dispatches his Followers to the  
next

next Fountain, named *Dirce*, to fetch from thence Water; but it happen'd that a fearful Dragon surprized them there unawares, and devoured them alive. *Minerva* advis'd him immediately to destroy this Dragon, and to sow the Teeth of his head in the Earth, which when he had done, several Companies of armed Men sprung up out of this Seed, but they could not suffer one another to live, therefore they destroy'd themselves, only five were remaining, that offer'd their assistance to *Cadmus* in building a City to dwell in, and furnishing it with Inhabitants. This City was *Thebes*, where he reigned many years, and left many Children, \* *Ino*, *Semele* the Mother of *Bacchus*, and *Agave* who being transported with fury in the company of the *Menads*, kill'd her own Son *Pentheus*, that had by his Speech discover'd a dislike of the mad Ceremonies of this God.

The Dragon proceeded from *Mars*, it kill'd *Serpheus* and *Dalmon*, the Servants of *Cadmus*. The truth is, this Dragon was a famous Robber.

\* *Ἰνὸς ἀγῆς*, a violent grief, for she drown'd her self in despair. Others add

*Antenor* and *Polydorus*, Sons of *Cadmus*.

† The Oracle told the *Illyrians*, that they should obtain the victory against their

Enemies, if

*Cadmus* was their Captain.

By that means he reigned in *Illyria*.

† *Cadmus* liv'd to see all his Posterity fall into extreme misery, and himself and Wife banish'd into *Illyria* or *Sclavonia*, where, according to their desire, they were changed into Serpents: For *Amphion* forced them out of their own City, and built the Walls of it by the harmony of his Lute, as we have already said in the fifth Chapter, but was afterwards kill'd by *Diana*, for his inconsiderate Speeches of her; and of her Brother *Apollo*.

But I think it will not be amiss if we take notice here, that there have been several Cities of *Thebes*, one in *Cilicia*, where *Andromede* the Wife of *Hector* was born, which was sack'd by the *Greeks* when they march'd to the Siege of *Troy*. There was another in *Egypt*, the largest



of that name, it had an hundred Gates ; from it that fruitful and renowned Province *Thebais* was so called, which hath been the retreat of so many Religious Anachorets, that have built there their Convents in the first Ages of Christianity.

*Epaminondas* was a Scholar of *Pythagoras*, *Diog. Laer. lib. 8.*

*Thebes* was rebuilt by *Alexander* command, for the sake of a great Wrestler, that had been thrice crowned at the *Olympick* games.

But *Thebes* in *Bœotia* was the most Famous of all these Cities, not only because of the grievous wars that it suffer'd, and the great Captains that it furnished to Greece, such as were *Epaminondas*, and *Pelopidas*, but also because the drunken God *Bacchus*, *Hercules*, and *Pindarus*, the Prince of the *Lyrick* Poets, were born in it. It is reported of the last, that the Bees did prognosticate and signifie what he should one day be ; for whilst he was yet in the Cradle, they pitch'd upon his lips, and there laid up their honey ; and *Pan*, with the Nymphs of the Neighbourhood, kept a Festival on the day that he came into the World. *Alexander* the Great did mightily honour him ; for when he commanded all the City to be destroy'd with Fire and Sword, he gave an expresse order to his Souldiers, that they would spare the house of *Pindarus*, with all his Relations.

*Additional Note.*

*Ulpian.*

*Cadmus*, and most of the famous men of Antiquity, cannot much glory in a noble Pedigree. If the truth were known, he was but the Cook of *Agenor*, King of *Tyre* or *Sidon* ; he ran away from his Prince for no good deed with *Harmonia* a noted Strumpet, yet he was so happy as to have laid the Foundations of the City of *Thebes*.

*Hero-*

*Herodotus* saith, that he brought sixteen Letters into Greece, and taught the people the Art of Writing. Some say, that *Pentheus*, the Son of *terwards* by his furious Mother, succeeded him *Agave* and of *Echion*, his Grand-child, kill'd as in his Kingdom.

The Greek Letters are called, *Kappa, Upsilon, Xigma, Ypsilon, and Zeta*. *metos vian, an unhappy Victory.*

The Poets make *Europa* his Sister, *Thasus* his Brother. *Cilix*, from whom *Cilicia* borrows the name, and *Phœnix*, who hath called a province of *Asia Phœnicia*, were his other Brethren, *Electra* and *Taygete* his other Sisters, by several Mothers. *Europa* was the most remarkable of them, for her extraordinary beauty, which caused *Jupiter* to send some of his Subjects to steal her away. They took her and carried her on board a ship, where a bull's Image was placed in the Stern, which caused the Fable of *Europa's* being ravish'd by a Bull. Her afflicted Father sent his Sons *Thassus* and *Cadmus* after her, but to little purpose; for when they could not find her, they Settled themselves, and built each of them a City; *Thassus* in an Isle of the *Agean* Sea, and *Cadmus* in *Greece*. The *Phœnicians*, to comfort their disconsolate Prince, invented and promoted the Fable of *Europa's* being carried away by *Jupiter*; therefore they reckon'd her amongst the Goddesses, and appointed Sacrifices and Altars to her, causing Money to be stamp'd in honour of her, on one side whereof was *Europa*, sitting upon a white Bull.

*βροτῶν ἐρωτες ἀσκακόν μέγα. Eu- riplid. in Medea.*

The City of *Thebes* was famous in Greece, but never so much as when *Epaminondas* the great Warriour and Philosopher overcame the *Lacedemonians*. *Pindarus* was a Citizen of this place; he was much respected for his Poetical

tical

After his death his Successors did enjoy a portion of all the gifts offer'd to *Apollo*, in *Delphos*. Some say *Pindarus* was a Child cast away in the woods, and that he was nourish'd by honey instead of Milk.

tical Art. The Oracle enrich'd him for it, and commanded, that a half part of the gifts dedicated to *Apollo* should be presented to him, because he did sing and compose many excellent *Hymns* in honour of that God, and of the others. The Bees, when he was yet a Child, sleeping in the open Air, poured forth upon his Lips their delightful Honey. The same thing is reported of *Plato*, as it is said of *Midas*; that when he was yet in his Cradle, the Ants carried into his mouth several grains of Wheat. These passages were Prognosticks of the future Splendour and Fame of these Men in that kind of Life which they embrac'd.

## C H A P. VIII.

## Of Oedipus.

**L**aius King of *Thebes* having espoused *Jocasta* the Daughter of *Creon*, understood from the Oracle, that he was to dye by the hand of one that should proceed out of this marriage, therefore he commanded *Jocasta* his Queen to destroy all her Children. When *Oedipus* was born, his Mother was loth to commit so horrid a cruelty upon the Babe with her own hands; therefore he was deliver'd to a Soldier to be by him strangl'd, but he also was moved with compassion for the poor infant, and could not have the courage to dispatch him, or to see him expire; for that reason he pierced his feet, and tyed him up to a Tree growing upon Mount *Cytheron*, that he might there dye in that miserable condition. But it happen'd that *Phabus*, one



one of the Shepherds of *Polybius*, King of *Corinth*; came immediately after by that way, and seeing in what danger the infant was of its life, he took him down; and because he was very beautiful, he presented it to the Queen his Mistress, who was Childless. She receiv'd him with affection, brought him up, and caus'd him to be treated as if he had been her own. He was named *Oedipus*, because of the swelling in his feet, proceeding from the holes made in them by the Soldier of *Laius*; for in *Greece* this word signifies, one that hath a swelling in his feet.

When he came to the age of understanding, he perceived his mistake, of being the Son of *Polybius*, and therefore he went to consult the Oracle, to know who was his Father. He receiv'd this answer, that he should find him in the Province of *Phocis*. When he was come thither, he happen'd to be in a seditious tumult of the people, where King *Daius* was also arriv'd to appease the disorder; without knowing him for his Father, he kill'd him by chance. But not being suspected for the Author of this Murder, he went to dwell at *Thebes*.

*Genitorem  
adortus  
impla str-  
vi cadit.  
Oedip. in  
Sen. Tach.*

At that time *Juno*, the sworn Enemy of the City, had brought forth a Monster, and sent it to a place not far off, it was nam'd *Sphinx*; the face and voice was like a Girl, the body like a Dog, the tail like a Dragons, and the Claws like a Lyons, with great wings upon the back. To every one that pass'd by, it propos'd enigmatical Questions, and if they gave not a present solution, it devoured them without mercy; so that the Country round about was

M

forfaken,

taken, and no body did dare to venture near the City. The Oracle then declar'd, that the only way to be deliver'd from this Tyranny, was to give the right meaning to this Riddle of the Sphinx: Which was the Creature that in the morning did walk on four feet, at noon on two, and in the evening on three. Creon, who succeeded Laius in the Throne, caused it to be proclaimed all over Greece, that he would quit his Claim to the Crown, and give Jocasta, the Widow of Laius, in marriage, to one that would resolve this Question; which Oedipus did; for he brought the true sense of the Enigma, telling them that it was Man, who in his Youth did go upon four feet, as the Beasts, that is, upon his hands and feet; but when he did arrive to an Age of strength, he did march upon two only, without any other support; and when old Age did seize upon him, he was forced to make use of a stick, instead of a third foot, to help him to go.

*Deus sum  
non Oedipus  
Tarent;  
one of an  
ordinary  
capcity.*

*Oedipus & A  
is, tu κλέος  
αὐτῆς, πᾶσι  
δὲναι αὐτῆς  
σοὶ τὸ αὐτῆς  
Sophocl. in  
Oedip.*

When the Monster saw the Riddle resolved, it was so much enraged, that in a furious manner it dash'd out its brains against a Rock, and thus delivered the Country from much fear and danger.

Oedipus was rais'd to the Throne in reward of this good service, and was married to Jocasta, whom he knew not to be his Mother. Of her he had two Sons, Eteocles and Polynices, with two Daughters, Antigone and Ismene.

Near about this time, the Gods sent a most grievous plague amongst the Thebans, to punish them for the murder of Laius; and as the Oracle declar'd, it was never to cease, until he, that was guilty

guilty of his blood was banish'd out of the City, which caused a diligent search to be made, so that by the Art of Negromancy, it was known that *Oedipus* was the Man.

When he came to understand the truth of all that had happened, and how by chance he was married to his own Mother, he was so inwardly griev'd, that he pluck'd out his eyes, and condemn'd himself to suffer a perpetual banishment, leaving the Kingdom to the disposal of *Eteocles* and *Polynices* his two Sons.

*Additional Note.*

*Cadmus*, the first Founder of *Thebes*, begot *Polidorus* of his Wife *Harmonia*, *Polidorus* begot *Labdacus*, and *Labdacus* *Laius*, the Father of *Oedipus*. This last committed unwittingly two grievous Crimes; he kill'd his Father, and then espous'd his Mother, which when they understood, they punish'd themselves. *Jocasta* chose a voluntary death, rather than to survive the knowledge of such foul mistakes, whereof she and her Son were guilty, and *Oedipus* departed into banishment. Some say, that his cruel Sons cast him out of the City, and would never allow him any thing for his maintenance, which caus'd him to curse them, and desire that they might be the causes of their own deaths. When he was dead, the *Thebans* would never afford him a place to be buried in, so that they say his body was swallow'd up by an Earthquake. This *Oedipus* was a witty man, as may appear by his discovery of the meaning of the *Sphinx's* Riddle. Some report, that *Sphinx* was a Robber, and that the ambages of his Riddle were the windings & turnings of a rocky Mountain, where he had seated himself to rob the

*Oedipus*  
a Proverb,  
from  
hence, to  
express the  
just curses  
of a Super-  
flour.

*Ego ipse,*  
*vixi solia*  
*qui Sphinx*  
*is vidi,*  
*et Oedip.*  
*Scroc. in*  
*Thebalde.*



Passengers, that went to and fro near *Thebes*. The qualities of divers Creatures are imploy'd to describe his disposition.

It was his custom to propound a Riddle, to massacre those that could not tell the sense of it, and to let the others pass that did satisfy his questions. The Poets say, that this Monster was the Daughter of *Echidna* and *Typhon*.

After the banishment of *Oedipus*, his two Sons fell into mortal hatred; and according to his desire, they kill'd one another, as we shall see in the following Chapter.

---

## CHAP. IX.

*Of the War against the City of Thebes.*

**T**His famous War is the Subject, upon which the Wits of many ancient Poets have exercised themselves. *Statius* amongst the *Latins* hath composed twelve Books of it; and *Antimachus* amongst the *Greeks*, in the time of *Plato*, publish'd four and twenty Books only of the Preparations of this renowned Siege; whereof this was the Cause.

*Eteocles* and *Polynices*, the two Sons of *Oedipus*, did judge it expedient, not to part or divide their little Kingdom, for fear of weakning it, but to succeed one another in the Government, and to rule each of them a year. *Eteocles* the Eldest did reign his year; but when it was expired, he would not yield the Scepter and Power out of his hands. Therefore *Polynices* resolved to force him by a Siege, and to right himself by the

the power of his Sword. For that intent he begs the Assistance of *Adrastus*, King of *Argos*, whose Daughter he had made his Wife. According to his request, this King came with a powerful Army, composed of his own Subjects, and of the Auxiliaries of his Friends and Neighbour Princes.

The *Thebans* for their part prepared to receive them, being encouraged by the Predictions of *Tiresias* the Southsayer, who promised unto them a happy success and end of this War, if *Menecus* the Son of *Creon*, and the last of the Race of *Cadmus*, would sacrifice himself for his Native Country. This condition was very grievous and irksome, especially to *Creon*, who would never give Consent. Nevertheless this young Prince escaped out of the City with a naked Sword in his hand, and in the sight of all the people that beheld him from the Walls, he thrust it into his Bowels and died. Immediately after the *Thebans* made several stout Sallies upon the Enemies, in which they were so happy, that they destroyed all the noted Captains, *Adrastus* only excepted, and totally routed the rest of the Army.

At first *Hippomedon*, one of the chief of the Enemies, was wounded to death. It is said of him, in *Euripides* the Poet, that he had an appearance of a Gyant; in his Buckler was the Image of *Argus*, full of Eyes; the very sight of him was dreadful to the Beholders. *Parthenopius* was no less unfortunate, for he fell down dead soon after *Hippomedon*. Of this Warriour it is reported, that he had the genius and courageous humour of his Mother *Atalanta*, a Princess

*Tiresia* the  
ctor. *Jove*  
nal. A  
blind fel-  
low. He  
was the son  
of *Eurus*,  
a Shepherd  
of Mount  
*Syllenus*.  
He had  
been both  
a man and  
a woman :  
*Juno* pu-  
nish'd him  
with blind-  
ness, for re-  
vealing a  
secret  
which wo-  
men only  
can tell ;  
but *Jupiter*  
rewarded  
him with a  
life seven  
times  
longer  
than ordi-  
nary. Read  
*Higinius* 74  
Book of  
the Fables.

Of him is  
the Prov.

Ἄνθρωπος  
ἰσχυρὸς,

because he  
was so cru-

el to his  
Daughter,

as to cause  
her to be

devoured  
of a Horse,

for not  
preserving

her chastity.

Diogen.

His name  
was *Aleon*.

of *Argus*, who became famous for her dexterity in the use of the Bow and Arrows, & in running a Race. She was of that noble disposition, that she resolv'd never to marry any but a Worthy of that Age, that could overcome her in these Martial Exercises, which *Hippomenes* did. But because they did afterwards both lose that respect, which they ow'd to *Cybele*, they were by this Goddess chang'd into a Lyon and a Lyoness.

*Tydeus* was also kill'd in this War. He was a man of a low stature, but very strong and valiant, as he made it appear in many brave Encounters; for when he was sent in Embassy to *Eteocles*, to treat with him concerning the Pretensions and Right of *Polynices*, and when he perceived how his Negotiation would prove ineffectual, he challenged all the Court of *Thebes*, before his departure, at any kind of fight, and overcame every one that appeared against him. Therefore fifty of the most valiant Lords agreed together to lay for him in Ambuscado in his return to the Camp, but he was so successful as to over-power them all; of whom he only spared one alive to send to *Eteocles*, as the messenger of the death of his Comrades. At last he was mortally wounded with an Arrow; but *Amphiarauus* was so concern'd for him, that he pursued his Enemy, cut off his head, and gave it to him to handle before he died. It is said, that he did treat it in a most inhumane manner, for he tore off the Skin with his Teeth, and suck'd out his Brains, which in his rage he swallow'd.

This Action was so displeasing to *Minerva*, that she would not afterwards immortalize his Name, as she had promised to him, but conferred this honour upon his Son *Diomedes*.

*Capaneus*



*Capaneus* was also in the Army of *Polynices*. *Philostrophus* tells us, that he was of a prodigious bigness, and that he had so much confidence in himself, that he was wont to boast that he feared no more the Thunderbolts of *Jupiter*, than the hot beams of the Noon Sun, and that maugre *Jupiter* he would take the City. But a Thunder-clap stopp'd his Blaspheming Tongue, and beat him to pieces.

*Amphiaraus*, the Soothsayer, one of the Commanders in the Army, did foresee that he should end his days in this Siege; therefore he hid himself, for fear of being forced to go to the War. But his Wife discovered and betrayed him to *Adrastus*, who obliged him to accompany the Army. He was kill'd in a very strange manner, as he was flying from *Thebes*, in his return homewards, he was swallowed up by the Earth alive, and afterwards reckoned in the number of the Gods, and the power of giving Oracles was ascribed to him. They were for a time the most noted of all Greece. At last the two Brothers *Eteocles* and *Polynices*, agreed to end their differences in a single Duel, where they both fell dead to the ground. But death was not able to put an end to their hatred, for the Furies did haunt the place where they were buried by *Antigone* their Sister, and when a Pomgranate-Tree had been planted there, it did yield frequently

The Thebans, after the victory, built a Temple to

*Adgencia Nemore*. *Plutarch*. *Statius*. From hence the Prov. *Fratri* contentiones, implacable hatreds or discords.

drops of blood, which did declare how their en-  
mity was become immortal. Besides, it is re-  
ported, that the flames of the pile of Wood, in  
which their bodies were burning together, did  
divide and separate into two Pillars at the top,  
and by no means could be brought to reu-  
nite.

*Additional Note.*

The City of *Thebes* had seven Gates, and in  
the Army of *Polynices* were seven chief Com-  
manders, who made their approaches every one  
to a Gate, as *Euripides* tells us in one of his Tra-  
gedies.

Ἐστὶν ἀνδρες αὐτοῖς παῖν, ὡς ἡμεῖς ἔργα  
δοῶν ἀνέστην, ἐπὶ τὰ πρὸς κείναι πόλιν.

*Septena*  
*muros ca-*  
*stra Theba-*  
*nos pre-*  
*munt. Sen.*  
*in Theb.*  
*Act. 2. The*  
*Crenean*  
*Gate was*  
*turnamed*  
*in this,*  
*where*  
*there was*  
*a Temple*  
*Dedicated*  
*to &c.*  
*Jupiter the*  
*most high*  
*god. Pau-*  
*sanias and*  
*Plutarch.*

The City was thus divided between the Chief  
Captains; *Parthenopeus* was to assault the Gate call'd  
*Neitus*, *Amphiaraus* the other named *Prætus*, at  
the Gate of *Oggus* was appointed *Hippomedon*,  
*Tydeus* was seated near the Gate *Homolois*, *Polyni-*  
*ces* was at the other called *Crenea*, *Capaneus* did  
march against the *Electrian* Gate, and *Adrastus*  
was at the other named *ἑβδὸν πόλιν*. *Parthenopeus*  
was the Son of that warlike Prince of *Argos*  
*Atalanta*, the Daughter of *Schaenus*, or *Cene-*  
*us*. She was the swiftest runner of her time,  
and most dexterous in using Bow and Arrows:  
She was the first that ventured to encounter with  
the great *Calydonian* Boar already mentioned.  
*Hippomenes*, her humble Servant, found a subtil  
means to out-run her. The Goddess *Venus* had  
bestowed upon him some of the Golden Apples  
of the Garden of *Hesperides*, which he cast in the  
way

way when they were both in the Race. The lovely appearance of this fruit caused her to neglect her course, and gather them up, whilst *Hippomenes* went on and reach'd the Goal before her. By this Race he won her for his Wife; but because he did not repay to *Venus* thanks for so great a benefit received, she caused him to forget himself so much, as to defile the Temple of *Cybele* with the enjoyment of his Mistress. For which offence he was turned into a Lyon, and she into a Lyonsess, and were coupled together, to draw the Chariot of this Goddess.

*Capaneus* was a noted man in this Siege for his impiety, as *Tydeus*, was for his courage and true valour. The latter was the Son of *Oeneus*, King of *Calydonia*, and the Father of that *Dio-medes*, who wounded *Venus* and *Mars* at the Siege of *Troy*. When this *Tydeus* had unfortunately kill'd his Brother *Menalippus*, he departed to *Argos* to *Adrastus* the King, who received him with all expressions of kindness, and bestowed upon him *Deiphile* his Daughter in Marriage, as he had given his other named *Agia* to *Polynices*. In the Siege of *Thebes* *Tydeus* did mightily encourage the rest, but an obscure fellow, named *Menalippus*, let fly an Arrow at him, which wounded him to death. In this particular the Poets have taken notice of the hand of God, that orders many times, that our punishments should be inflicted upon us by such, as are related to those against whom we have committed great crimes. That men might understand the proceedings of Divine Justice, it causeth a Relation to be visibly seen between the offence and his punishment.

Oeneus  
Tydeus pa-  
terni san-  
guinis il-  
lum consci-  
us horora-  
git sat.  
Pap. in  
Pheb. l. 1.

But



But there was none so famous in this Expedition as the Prophet *Amphiaraius*, a wise man, who had espoused *Eryphile*, the Sister of King *Adrastus*. He foresaw that he should perish, if he did engage his person in this War, therefore he hid himself; but *Eryphile* being corrupted with the present of a Golden Chain, given to her by *Polynices*, betray'd the place of her Husbands Concealment. For which unnatural deed, he left order with his Son *Alcmeon* to dispatch her and revenge his death, as soon as he should hear of his miscarriage. Which cruel command was put in execution by *Alcmeon*, but afterwards he became mad, and wandered up and down the World, until he was kill'd by the Brethren of *Amphisebea*, *Themon* and *Axion*, because he had forsaken their Sister, and was married to *Callirhoe*. *Amphiaraius* after his decease was honour'd as a God, his Oracles were mightily esteem'd in the Country of *Artemis*, a stately Edifice was erected to him, near a large Cave, where he gave answers to all that came. Not far from this place was the Fountain of *Amphiaraius*, whereof the waters were dedicated to him; so that it was a capital crime to employ them in any ordinary use.

*Eriphyloen, Crudeles gnati monstrantem  
vulnera cernit. Virg. lib. 6. Æneid. And Homer Odys. 18. ver. 325.*  
The Motto of *Amphiaraius* was excellent, *Οὐ γὰρ δόξω ἀγίεσθαι ἀλλὰ ἐναι δόλω.* Euripid. Tragedy of the *Phœni*.

Several persons came to consult this Oracle from all parts of Greece. It was not delivered as those of *Apollo*, by a *Pythônissa*, but in a dream. This God did appear to the party, who was to offer a Ram in sacrifice to him, and to sleep upon

upon the Hide after a fast of 24 hours, and 3 days abstinence from Wine. Without this preparation no answer could be expected. It will not be amiss in this place to say something concerning *Dreams*. *Macrobius* mentions five sorts, *ὄραμα* a Vision, *ἐνύπνιον* a discovery of something between sleeping and waking, *παρρησια* a suggestion, cast into our fancy, call'd by *Cicero* *Visum*, *ὄνειδος* an ordinary Dream, *χρηματισμός* a Divine Apparition, or Revelation in our sleep, such as were the Dreams of the Prophets, and of *Joseph* the Husband of the Virgin *Mary*, and of the *Magi* of the East of whom it is said *χρηματιστὲς κατ' ὄναρ*. This expression is often us'd in Scripture, to signify Gods appearing to his Servants in Dreams. The *Egyptians* and *Romans* had a particular regard to Dreams. The Learn'd of the former did esteem the *Soul*, in a profound sleep of the senses, better able to judge of all affairs, and to foresee the intricate events of the time to come. We find that many other people, as the *Chaldeans* and *Persians* did judge some Dreams, worthy of observation, and of the serious exposition of the wise men; therefore they had persons appointed amongst them, whose employment was to discover the design and intention of Dreams. It is certain, that they do not always deserve our neglect, seeing that they have been a means of conveying unto men part of the holy Oracles. As we are not therefore to be superstitious, as to apprehend every idle fancy that is raised in us in our sleep, I would not have a judicious Christian reckon all Dreams as frivolous and useless productions of our Brain, but rather I would advise every one seriously, to examine all extraordinary Dreams, and to make a good improvement of them;

Called  
by Homer,  
διόνειρον πῖλον,  
διόνειρον ὄνειρον  
διόνειρον ὄνειρον,  
and διόνειρον  
διόνειρον ὄνειρον.  
He calls an  
evil dream

⊙

*Odyss. lib. 6.*

*& Iliad. 2.*

*Valerius*

*Max. lib. 1.*

*c. 7. Pont.*

*Diacon in*

*vita Cy-*

*priani.*

*Gregor.*

*Moral. lib.*

*18.*

*In somnio*

*exterioris*

*sensus dor-*

*miis &*

*interioris*

*corruptionis.*

*Gregor. 1.*

*23. Dion.*

*Aristotle of*

*Animal*

*4. Book*

*2. dil. 10. 2.*

*2. dil. 10. 2.*

*2. dil. 10. 2.*

*2. dil. 10. 2.*

*2. dil. 10. 2.*

*2. dil. 10. 2.*

*2. dil. 10. 2.*

*2. dil. 10. 2.*

*2. dil. 10. 2.*

*2. dil. 10. 2.*

*2. dil. 10. 2.*

*2. dil. 10. 2.*

*2. dil. 10. 2.*

*2. dil. 10. 2.*

*2. dil. 10. 2.*

*2. dil. 10. 2.*

*2. dil. 10. 2.*

*2. dil. 10. 2.*

*2. dil. 10. 2.*

*2. dil. 10. 2.*

*2. dil. 10. 2.*

*2. dil. 10. 2.*

*2. dil. 10. 2.*

*2. dil. 10. 2.*

*2. dil. 10. 2.*

them, for there is not a dream, whether it proceeds from God, the holy Angels, the Devils, or our selves, but from it we may gather instruction, comfort, or advice in our affairs. It is certain, that the *Heathens* have receiv'd many extraordinary benefits from Dreams. *Augustus* the Emperor escap'd from the fury of the Army of *Brutus*, that forc'd his men out of his Camp, by the admonition of his Physician *Arterius*, who was forewarn'd of the danger in a Dream. And if his Father *Julius* had listened to the Dream of his Lady *Calpurnia*, he had never felt in his breast the swords of his Assassines that day in the Senate. Experience, as well as the Judgment of the ancient Fathers of the Church, inform us, that Dreams are sometimes Ideas of Truth stirred up in our fancy by Spirits, for the Soul is then more free from all sensual impressions, and is fitter to converse with beings of the same nature with it self. *Aristotle* take notice, that before a Child attains to four years of Age, he is not capable of dreams. It seems that this ability doth accompany our reason, and such as are not actively rational, cannot receive any impressions by dreams. This worthy Philosopher further observes, that such as seldom have any dreams, have more reason to mind them, for he esteems them either very propitious, or the fatal Omens of an approaching disease, or of a certain death. It seems the Devil did appear and give Oracles in dreams to those that did consult him: *Hom. 2. Iliad.*

Εὐδὸντ' ἐν κλισίῳ, αἰεὶ δ' ἀμβρόσιον κίχυνδ' ὕπνου.

And



And *Virgil* speaking of *Faunus*, who held the same esteem and office in *Italy*, as *Amphiaras* in *Greece*, tells us that the King of the *Latins*,

*Centum lanigeras mactabat rite bidentes,*  
*Atque harum effultus tergo, stratisque jacebat*  
*Velleribus, subita ex alto vox reddita ludo.*

*Virg. lib. 7.*

*Æneid.*

I shall not insist upon this digression, only we may be certain, that in our deep sleep our Soul is better able to entertain Spirits, and receive from them information; for it was at such times that *Amphiaras*, and the other dreaming Gods, did appear to their Worshipers.

They did deliver Oracles in caves of the earth, where the Poets did place the Ivory gate of Hell.

## CHAP. X.

Of *Antigone*, and of some passages that happened after the War of *Thebes*.

*Creon* freely resign'd the Kingdom to *Oedipus*, and his Heirs; but when he saw them dead, he reassumed again the Supreme Authority, and govern'd in *Thebes* as before.

As soon as he was proclaimed King, he commanded expressly, that none should offer to bury the body of *Polynices*, because he had been so impious, as to bring an Army of Enemies against his own Country, therefore he condemned his Carcass to be devoured by Dogs, and the Fowls of the Air. But *Antigone*, the Sister of this unhappy Prince, stole secretly away out of the City to bury him in the night, when the King heard of it, he was highly

*Sophocles* in  
*Antigo.*

*Antigo.*

*Antigo.*

ly incensed, but not knowing who it was that had done this act of humanity, he gave order, that the Body should be pull'd out of the grave, and again cast to the mercy of wild Beasts. She nevertheless was resolved once more to hazard her life, and venture to bury her dead brother; but it happened that she was surpris'd in the attempt by the Souldiers that had been appointed to watch near the Body. The King therefore in his fury commanded her to be buried alive in the Earth, which punishment she prevented, by strangling her self.

This rigorous proceeding of *Creon* occasioned much unhappiness and sorrow to his Family, for at the same time his Son *Hermon*, who entirely loved *Antigone*, and who was ready to espouse her, thrust himself through with his Sword, resolving to accompany her into another World; and *Euridices*, the Wife of *Creon*, when she saw her Son dead, in the extremity of her grief kill'd her self also, to be deliver'd of the pain of so great an affliction.

This was the happy Age, when Learning was admired and rewarded. From hence the Prov. *Sophocles est, he is a happy Orator.*

This was the Subject of one of the Tragedies of *Sophocles*, in which his fancy and expressions were so happy, that the *Athenians* bestowed upon him, as a reward, the Government of *Samos*. When the Army of *Argos* fled away, they left all the fields round about *Thebes* cover'd with the dead Bodies of their Companions, which was a lamentable sight, especially because they did believe, that the Souls of those wretched Creatures were to languish a long while upon the brink of Hell, before they could be admitted into *Charon's* Boat, if their Bones did remain unburied upon the Earth.

For

For this cause *Adrastus* was perswaded to dispatch Embassadors to *Creon*, to pray him to suffer this last duty to be paid to the Dead ; but he could never be entreated by him. Therefore *Adrastus* being not able to make War upon him, he desired *Theseus*, who was then King of *Athens*, to lead an Army against him, and to force him to suffer the Dead to be buried, which he did ; only the Body of *Capaneus*, that had been struck with the Thunder, and cursed because of his horrid blasphemies, was cast aside, and burnt alone by his Wife *Evadne*, who expressed in this occasion, her excessive love for him ; for she trimm'd her self in her most gaudy and rich apparel, and then cast her self into the midst of the flames, to be burn'd and consum'd to ashes with him.

*Prona ru-  
ens Capa-  
neia conjux  
communes  
ardente vi-  
ro missura  
favillas.  
Claud. in  
Laud. Se.*

*Additional Note.*

*Evadne*, the Daughter of *Iphys*, lov'd her Husband *Capaneus* so tenderly, that she resolv'd to accompany him in his death. It is the custom of the *Indians* in *Asia* to this day, to sacrifice and bury the dearest Wives of Princes with them, for they believe the immortality of the Soul ; they send therefore such persons as have been dear unto them, to serve them in another World, and to keep them company. The *Heathens* did believe, that *Charon* would never suffer such to pass into rest in the *Elysian* fields, until their Bodies or Relicks were buried in the Earth. In such a case they did fancy that the Souls were tossed up & down, during the space of an hundred years, upon the banks of the River *Acheron*, over which they were to pass into Hell in *Charon's* Boat, as *Virgil* observes, 6. *Aeneid*. when *Aeneas* descended into Hell ; for the

*These  
things  
happened  
about the  
days of  
Adam. Judge  
of Israel.  
2750  
years after  
the Creati-  
on of the  
World, as  
Euseb. Chr.  
Diod. l. 5.  
and Hygin.  
think.*



the Sybil informs him of a wandering multitude of Souls.

*Hæc omnis, quam cernis inops, inburnataque turba est.*

*Portitor ille Charon: hi, quos vehebat unda, se-  
pulsi.*

*Nec ripas datur horrendas nec rauca fluentia  
Transportare prius, quam sedibus ossa quierunt.*

*Centum errant annos volitantque hæc littora cir-  
cum,*

*Tum demum admissi stagna exoptata reuisunt.*

See C. Tac.

L. I. Annal.

Humano

generi posu-

it natura

creatrix.

Hanc le-

gem, ut ta-

muli mem-

bra sepulsa

regent. Ro-

sm ex. ver.

Poet.

It was therefore esteemed a Cruelty beyond expression, to deny to the dead a burial; for this cause all great commanders were very careful, after a battel, to enter the bodies of their Soldiers, that had lost their lives in their quarrels, as we read in the Commentaries of *Cæsar*, and in *Livie*. And *Curtius* observes, how *Alexander* did encourage his Men to fight for him after the Battel at the River *Granicus*, by causing the Dead to be buried with solemnity and pomp, and their Images to be erected as eternal Memorials of their Valour.

## CHAP. XI.

Of Tantalus, and of Pelops his Son.

**W**Hilst the *Thebans* and the men of *Argos* were at variance, *Tantalus* and his Posterity were afflicted with many sensible evils. The horrid Impiety of this Prince was the cause of them; for as he was one of the Sons of *Jupiter*, the Gods at a certain time passing over the World, did him the honour to lodge with him in his Palace. Being therefore obliged to treat them at Supper, he caused the Members of his Son *Pelops* to be cut in pieces, and to be prepared for them to eat, that he might try whether they would perceive it, and whether they were really Gods.

*Ceres* was deceiv'd at first, for being extreme hungry, she eat up one of the shoulders, but the rest of the company did abominatethis cruel Feast; therefore in compassion to the young Prince, they restored him to life again. For *Mercury* went down into Hell, to fetch from thence his Soul, and all his Members were restored to him, and established in their right place, only in lieu of his shoulder, which had been eaten, they gave him one of Ivory, which had the vertue of healing all manner of Diseases.

But *Tantalus* was punish'd for his cruelty; being condemn'd to Hell, to be there tortured with a continual appetite of hunger and thirst, in the midst of waters, and the plenty of all varieties,

N

rieties,

rieties, that did fly from him, when he endeavour'd to catch at them, as we have already said in the first Book.

His Daughter *Niobe* perish'd also miserably; because of her vanity and pride, for having a great number of Children she preferred her self to *Latona*; therefore *Apollo* and *Diana* destroy'd all her Children with Arrows, except one named *Clorus*; which affliction cast her into a Consumption, so that regret and sorrow dry'd her up. From hence the Poets have taken occasion to say, that she was changed into a Rock.

*Pelops* left *Pbrygia*, and departed into *Greece*, to go to the Kingdom of *Elis*, where he fell in love with *Hippodamia*, the Daughter of *Oenomaus*. But this King having understood by the Oracles, that his Son in-law should be one day the cause of his death, he would never venture to give his Daughter to any man, but upon this condition, that he should first overcome him in a Chariot-race, wherein if he failed he was to forfeit his life.

\* *Prodidit*  
*Oenomaus*  
*deceptus*  
*Myrtilus*  
*arcm.*

*Claud.* in  
*Laud. seren.*  
*Pelops* ta-  
*lenta, a*  
*great ta-*  
*lent.* There  
were two  
forts, a lit-  
tle one  
worth 60l.  
and a great  
one worth  
80 l. Sterl.

\* *Pelops* was not frighted with the danger, therefore he undertook to run; and that he might not miss of his purpose, he won the Coachman of *Oenomaus*, named *Myrtilus*, with many golden Promises, and oblig'd him to disorder the Axle-tree of the Chariot, in such a manner, that it broke in the middle of the course. The poor *Oenomaus* fell to the ground, and killed himself. After his death, *Pelops* took the Government of the Kingdom, with his Daughter *Hippodamia*, and in a short time he grew to be one of the most Illustrious Princes of this Age. From him the

*Pelo-*



**Peloponnesus**, called now *Morea*, is named. Nevertheless he was very unhappy in his Children, **Arreus** and **Thyestes**, although **Agamemnon** and **Menelaus**, the Sons of **Arreus**, were the most famous men of that time. But these particulars we may take notice in the following Chapters.

*Additional Note.*

**Tantalus** the Son of **Jupiter** and the Nymph **Plote**, or as some say, the Son of **Etbon**, was married to **Anthemioissa**, the Daughter of **Lyens**; and as others relate, to **Euryanissa**, the fair Daughter of **Taygenes**, one of the **Pleiades**. He had two Sons, **Broteas** and **Pelops**, and an only Daughter called **Niobe**. He is noted for his Indiscretion in discourse, for he revealed all the secrets of the Gods; and for his unseasonable curiosity, that mov'd him to an unhuman act, he massacred his own Son **Pelops**, who was restor'd to life again, and instead of a shoulder of flesh, eaten by **Ceres**, the Gods bestow'd upon him an **Ivory** shoulder. In remembrance of this favour, all the Race of **Pelops** did afterwards bear an **Ivory** shoulder blazon'd in their Coat of Arms. But **Tantalus** was sent down to Hell to be punish'd with want and with the fear of a falling Rock that was placed over his Head; besides the **Eumenides** did continually wait upon him, to disturb his quiet with their grim looks and fearful brawlings. This intimates the grievous and troublesome estate of a found by **Demarmenus**, a Fisherman, who carried it to **Elans**, by the advice of the Oracle, to deliver them from the Plague.

*Flagrat incensum ejus cor, & perustis flamma visceribus micat.* A. Sen. in *Thyest.* act. 1.

Euseb. de præpar. Evang. l. 2. τανταλῶν λίσσῃ Prov. an eminent danger.

*Pelops was worship'd as a God and his Sanctuary placed at the right hand of the Temple of Jupiter Olymp. His shoulder of Ivory was carried to Troy, and lost in the Sea, at the return, but*

Conscience wounded with a crying sin. The Furies of Hell cannot be more unpleasant, and their company bring more torment, than a Soul awaken'd with the sense of a crime.

*Pausanias.* *Pelops* his Son is said to be a great Favourite of the Gods, because he did excel in beauty, and had serv'd some of them, in presenting unto them the Cup at Supper; therefore they restor'd him

For that reason he is said to be his pubescens, *Ovid.* *Myrtilus*, Son of *Mercurius* and *Cleobula*. her cruel Father. He was more happy than the former woers, by the treachery of *Myrtilus* the Coachman of *Oenomaus*; for this Varlet being corrupted by the promises of *Hippodamia*, who desir'd passionately *Pelops* for her Husband, and by the perswasions of *Pelops* himself, betray'd his Masters life, for which he was cursed by *Oenomaus*, when he was ready to expire. It happen'd afterwards as he had desir'd, *Myrtilus*, for a suppos'd crime, was cast headlong from a high rock into the Sea, and left his name to the place. Thus the perfidious *Myrtilus* was rewarded by those who did owe unto him their lives and satisfaction, for it is usual to see Treasons in request, but Traytors were never belov'd nor trusted by any. That Roman Damofel that betray'd a gate of Rome to the *Sabins*, was buried alive under their Bucklers, by them, who did detest her crime, altho' they receiv'd an advantage by it. *Bajazet* and *Tamerlane* did commonly execute Traytors, and hang them up with their rewards.

*Pelops* promiss'd that he should lye one night with *Hippodamia*, of whom he was also in love, but *Pelops* would never suffer him. *Hygin.* *Tir. Liv.* *Bajazet* and *Tamerlane* did commonly execute Traytors, and hang them up with their rewards.

*Pausanias.* *Lucian* in *Charidemus*. The Poets say, that this *Oenomaus* was so cruel, as to kill twelve or thirteen young Gallants, that came to seek his Daughter in Marriage; for when

when he had unhappily overcome them in a Race, he dispatch'd them out of his sight without mercy.

In running, it was his custom to throw at them his Lance, and kill them; and that he might sooner overtake them, he did oblige them to carry with them his Daughter *Hippodamia* in the Chariot. *Pelops* was more happy than the rest, therefore the River *Alpheus* came out of his Current, to crown him with Laurels after his Victory.

*Luc. Phars. lib. 6* From hence the Prov. *ἀνδρῶν ἀνδρῶν*, an excellent Chariot. Some say, that she was

Daughter of *Phoebus*. *Glau. Boccac. Bis septem natis genitrix Lete,* atq; *sapientia tot duxi mater funera, quot genui, Auson.*

His Sister was *Niobe*; she espoused *Amphion*, and of him had ten Sons, some say seven, and as many Daughters; but because she was so vain-glorious as to say,

*Ovid. Met. l. 6.*

*Cur colitur Latone per aras?*

*Numen adhuc sine thure meum est, &c.*

And,

*Quoque modo audeat genitam Titanida Cæo*

*Latonam præferre mihi*

She was deprived of all her Children, the Men being massacred by *Apollo*, and the Maids by *Diana*; so that only *Gloris* was left alive. Some say, that her grief caused her to cast her self into the Sea, from a rock that did bear afterwards her name, upon the Coast of *Greece*. *Ovid* calls her *Mygdonia*, because of her Image that stood in *Sipilus*, a Mountain of *Mygdonia*.

*Ovid. In Ep. Acon.*

*Nunc quoque Mygdonia flebilis æstu humo.*



## CHAP. XII.

## Of Atreus and Thyestes.

**T**Hese two Brethren have given occasion to many Tragedies, which proceeded from an irreconcilable hatred that they bore to one another. For *Thyestes* having no other intent but to vex *Atreus*, defil'd his Bed with Adultery and Incest, and then saved himself out of his reach. And *Atreus* surpriz'd the Sons of *Thyestes*, and got them into his power. Then he sent unto him to invite him to a Feast, as if they had been to end all their differences, and reconcile themselves together. *Thyestes* perswaded with the desire of seeing his Children, came readily to the Feast. But when they were both risen from the Table, *Atreus* shew'd unto him the sad Spectacles of their hands and heads chopt off, telling him also at the same time, that he had fed at Supper only upon their flesh. The Poets say, that the Sun was eclipsed, and did return back towards its rising, that it might behold such a detestable cruelty.

But as one crime draws after it another; It happen'd that *Agistus* the Bastard Son of *Thyestes*, who was reckoned amongst the dead, because he had been cast away in a Wood, satisfied his Father's vengeance, by spilling the blood of *Atreus*. This *Agistus* was so named, because he had been brought up and nourish'd by Goats. He having therefore espous'd his Father's quarrel, massacred *Agamemnon* the Son of *Atreus* at his

*Ipsi divisim  
secat in  
membra  
corpus. Sen.  
in Thy. act.  
4. Nondum  
Thyestes li-  
beros deflet  
suos. Nox.  
atra fiat,  
excidat coe-  
lo dies,  
Megzr. in  
Thyest. &  
Sol auro-  
ram videt  
o. cidus.*

his return from the Siege of Troy, by the assistance of his Wife *Clytemnestra*, who hath been perswaded to consent to the murder of her Husband.

We shall in another place take notice how *Orestes* revenged the death of his Father *Agamemnon*, in killing *Egistus* and *Clytemnestra* his own Mother, because she had been so perfidious and wicked as to imbrue her hands in her Husband's Blood.

*Additional Note.*

The hatred of these two Brothers caused many horrid Villanies to be committed by them and their Children. *Thyestes*, to displease and affront his Brother *Atreus*, debauched his wife *Erope*, of whom he had two Bastards, *Tantalus* and *Plisthenes*. When *Atreus* came to understand who was their Father, he caus'd them to be roasted, and given to *Thyestes* to eat at a great Banquet, unto which he was invited. \* *Seneca* saith, that he did first sacrifice them to the Gods in the usual manner, *ne tantum nefas non rite fiat*. Afterwards he feasted his Brother with the remaining pieces of their flesh. He found some way to elcape out of his Brother's power, and so departed to King *Theoprotus*; and from him he went to *Sicyone*, where he had placed his Daughter *Pelopia*. He found her sacrificing to *Minerva*, and dancing about her Altar; but it happen'd that she had stained her clothes with the blood of the Victim, therefore in the night she went down to a River alone to wash

*Seneca* in the Tragedy of *Thyestes*. *Olla Thyeste servabit. Pro Satyr. 5.*  
*Arpius*  
*cupula*;  
 an angry countenance. *Lucian Prov.*  
*Cede votiva focos placavi, & artus corpora exanimamputans in parva carpsi frustra & hac serventibus demersi abenis, illa leni ignibus stillare jussi.* *Atreus* in *Thyeste*. *Jam nostra subit e stirpe turba, que suum vincat genus ac me innocentem faciat. & in ausa audeat.* *Tantalus* speaks in *Thyestes* of his Grand-children.

them. Her Father *Thyestes* follow'd her, and got her with child; but she secretly convey'd his Sword away. About that time a grievous Famine afflicted the Country, which the Soothsayers imputed to the cruelty of *Atreus*, advising him to be reconciled to his Brother. He hearkened to their council, therefore he went to seek him out in the Kingdom of *Thesprotus*, but meeting there with *Pelopia*, whom he thought to be the Kings Daughter; he desir'd her in Marriage, and brought her home, where she was deliver'd of *Egistus*. And because he was her Father's Bastard, she desir'd that he might be cast away, and that he might not live to reproach unto her, her shame. But *Atreus* not knowing the Mystery, caused him to be secretly nourished with *Agamemnon* and *Menelaus*, his Children. It happen'd that in process of time, *Atreus* having surpris'd *Thyestes*, consulting the Oracle of *Apollo* how to revenge himself, he sent unto him *Egistus* to kill him; but the Father discover'd the Son by the Sword that his Daughter had stole from him near the River, and then stuck it into his bowels with a command to revenge his death, which was done by *Egistus*; for he kill'd *Atreus* whilst he was sacrificing and rejoycing at the death of his Brother.

Gio. Boccac.  
lib. 12.  
Gen. de  
Gli. Del.

The Poets inform us of the first cause of these Tragides and fatal Discords. They say it was because *Pelops* offer'd to drown *Myrtilus*, the Son of *Mercury*; therefore this God, in revenge, kindled such flames of Wrath and Enmity in the breast of his Sons, that they ceased not until they were both destroy'd, with all their Generation.

CHAP.



## CHAP. XIII.

## Of the Kings of Troy.

THE City of *Troy* hath been heretofore one of the most famous of *Asia minor*, as well for its largeness and riches, as for that renowned War which it manag'd against the Army of *Greece*. It was situate in *Phrygia*, which is a Province stretching it self upon the Coast of the *Aegean Sea*, near unto the *Hellespont*, called now the River of *Constantinople*, over-against the *Gher-sonesus* of *Thracia*, and the Island *Tenedos*, which was not far distant from it. The River *Scamander*, that proceeds from the Mount *Ida*, did run by the Walls to joyn with the waters of the River *Simois*; both together do empty themselves into the Sea, near the Promontory call'd *Sigeum*.

The first who built this City, and commanded there in chief, was \* *Dardanus*, the Son of *Electra* and *Jupiter*. When he had kill'd his Brother *Jasius*, he was forced to fly away, and secure himself in *Phrygia*, where he espoused the Daughter of King *Teucer*, with whom he jointly reigned in that Country, which was sometimes named *Teucra*, and sometimes *Dardania*. The City of *Troy* did also bear the same name. In the time that *Moses* left the leading of the People of *Israel* to *Joshua*, about 700 years before the building of the City of *Rome*, and 650 years after the first foundation of the *Assyrian* Monarchy. Succession; part of the People did favour *Dardanus*, and the other *Jasius*; *Dardanus* with his favourites took shipping and settled in *Phrygia*. *Philostr.*

*Dardanus* left his Kingdom to his Son *Erichthonius*, who begat *Tros*. When he was possessed of the Kingdom, he call'd the City after his own name *Troja*, and the Country round about was named *Troas*.

*Tros* had several Sons, first *Ganymedes*, who was ravish'd by *Jupiter*; *Assaracus*, who was the Father of *Capys*, of whom was *Anchises* the Favourite of *Venus*, who had by him *Aeneas*, born upon the banks of the River *Simois*. But the chief of his Children, and the Heir of his Crown was *Ilus*, who gave unto the City of *Troy* the name of *Ilium*, when he had mightily enriched it.

*Laomedon* succeeded *Ilus* his Father; it was he that built the Walls of the City of *Troy*, by the assistance of *Apollo* and *Neptune*, as we have noted in the fifth Chapter of the former Book. He had promised unto them with an Oath a certain Reward for their labour, but he was so unworthy afterwards to refuse it, which caused them to afflict him with many Diseases; So that to satisfy them, he was forced to expose his own Daughter *Hesione*, to be devoured of the Sea-monsters. We have also taken notice how he treated with *Hercules* to deliver her from the danger, and how he dealt treacherously also with him, as he had done formerly with *Neptune* and *Apollo*. But it prov'd the cause of his ruine; for *Hercules* gather'd together the Forces of his Friends, especially of *Telamon* the King of *Salamis*, the Father of *Ajax*, and then besieg'd this Traytor *Laomedon*. He put him to death, and carried away all his wealth, with *Hesione* his Daughter, who was married to *Telamon*. His Son also was taken

taken, and made Prisoner, but his Subjects redeemed him; and therefore he was call'd *Priam*, which in Greek signifies *Redeemed*.

When *Priam* saw himself established in the Kingdom, he began to enlarge his Dominions, and to render the City of *Troy* far more famous than ever it was before; for he rebuilt all the Walls, adorning them with Forts and Bastions, which were then called *Pergama*.

His Wifes name was *Hecuba*, the Daughter of the King of *Thracia*; she had by him several Children, *Hector*, *Polites*, *Deiphobus*, *Helenus* the Soothsayer, *Troilus*, *Paris*, and *Polydorus*; *Polyxene*, *Cassandra*, and *Creusa* were his Daughters. His Court and Palace were full of pomp and glory, and he lived in this prosperous state many years. But at last he was so unhappy, as to behold with his own eyes the desolation and utter ruin of the City of *Troy*, that lasted only three hundred years. We shall see how this change came to pass.

*Additional Note.*

*Laomedon* had eight Children, Sons and Daughters; *Lampus*, *Clitio*, and *Joctanus*, mention'd by *Homer*; *Tithonus*, *Bucolius*, *Priamus*, *Antigone*, and *Hesione*, were the most remarkable. Their Father was so much noted for Perjury, that when any of his Race appear unfaithful, they are said to be the Sons of *Laomedon*.

*Antigone* had such a rare beauty, that she preferred her self to *Jano*, who chang'd her into a *Stork*.

*Tithonus* was married to *Aurora*, of whom the brave Champion of *Egypt*, *Memnon*, was born.

*Priam* succeeded his Father *Laomedon*. Of *Hecuba* he had nineteen Children. Whilst he remained

*Nec dum*  
*Laomedontæ sen-*  
*tis perjuræ*  
*gentis?*  
*Virg. lib. 4.*  
*Æneid.*



*Crensa,  
Cassandra,  
Iliona, Lao-  
dicea, Li-  
casse, Medi-  
fcaste, Po-  
lixena, Pa-  
ris, Hector,  
Helenus,  
Gonius,  
Troilus,  
Deiphobe,  
Polidorus,  
Licaon,  
Teucus,  
&c.*

maintained in peace, and espoused not the quarrels of the *Asian* People against *Greece*; he prosper'd, and his Kingdom flourish'd exceedingly; but when he engag'd himself in the publick enmity of his Country, and suffer'd *Paris* to affront the *Grecians*, he brought upon himself and his Subjects utter ruine and destruction, as *Herodotus* takes notice. But of him hereafter.

## CHAP. XIV.

## Of Paris.

WHEN *Hecuba* was with child of *Paris*, called otherwise *Alexander*, she dream'd that she was bringing into the World a Fire-brand, that should kindle the flames of War in the Country, and cause a general Destruction in it.

For this cause, as soon as he was born, *Priam* deliver'd him into the hands of a Souldier named *Archelaus*, that he might cast him away in the Woods, to be devour'd of the wild Beasts, and prevent the mischief which threatned his Kingdom.

But the Mother seeing a Child so well shaped and beautiful, was moved with compassion for it; therefore she caused it to be brought up privately by Shepherds, on Mount *Ida*. This mean Education did not take from him the generous qualities and inclinations which he had borrow'd from his illustrious Birth, for on every occasion he made a great Courage, Prudence, and Justice, Virtues worthy of a Prince, appear

appear to the World. So that *Juno*, *Pallas*, and *Venus* agreed to chuse him the sole Arbitrator and Judge of their concerns, in a difference between them, which was this: At the Nuptials of *Peless* and *Thetis*, whilst these Goddesses were merry at the Feast, the Goddess of Discord cast into the middle of the Company a golden Apple, with this Inscription: *For the Fairest and most beautiful*. Each of these did claim it as their own; and because they could not agree, they resolv'd to leave it to the judgment of *Paris*, who was corrupted with the charms of *Venus*, and with her promises; for she had engag'd to procure unto him the handsomest Lady of the World. Whereupon he despis'd the Riches of *Juno*, the Wisdom of *Pallas*, and pronounced his sentence in favour of *Venus*, whereby he provok'd the wrath of these Goddesses against himself, and all his Nation.

After this in a publick Assembly, he declar'd who he was; for the Nobles and Gentry of the Country being assembled near the City, to see the sport of Wrestling, when every one strove to express his strength and courage, he did also go forth, and laid upon the Ground many that undertook to cope with him. *Hector*, the Son of *Priam*, did try his strength, and was also overcome. But this disgrace so enraged him against *Paris*, that he offer'd to kill him. for he esteem'd him no better than a Country clown. In his anger he had taken away his life, had not *Paris*, to prevent, shewn unto him certain small Jewels, which Queen *Hecuba* his Mother had deliver'd to his Tutor, and thereby declared unto him, that he was his Brother.

King

King *Priam* that had admir'd his address and courage in the combats, was ravish'd with joy to understand of the preservation of such an excellent Son; therefore he embrac'd him, brought him to his Palace, and gave him a train suitable to his quality; for he had forgot how the *Oracles* had foretold, that he was to be the cause of the ruin of his Kingdom and Country.

And because he was full of generosity and valour, he could not rest satisfied with the enjoyment of the pleasures of the Court. Therefore he caused a Fleet of twenty Ships to be made ready to sail into Greece, and to demand his Aunt *Hesione*, carried away by *Hercules*, and married to *Telamon*. But his design was rather

*Cepherat*  
*audacis*  
*ris edifi-*  
*cant car-*  
*nas. Juv.*  
*Sat. 4.*

*Euripid.*  
*in*  
*Helena.*

upon *Helena*, the Sister of *Castor* and *Pollux*, mention'd in the fourth Chapter, who hath been given in Marriage to *Menelaus* King of *Sparta*, a City in *Peloponnesus*. He set sail and landed at *Sparta*, where *Menelaus*, perswaded by the Intrigues of *Venus*, who had put *Paris* upon this enterprize, received him with all expressions of kindness and civility. And when his affairs did require his presence in *Crete*, he left him at his Palace in his absence. But the affection of this King was requited with a most notable Treason; for *Paris* having secretly contracted a friendship with *Helena*, when he saw such a favourable opportunity, departed with her into *Asia*, and carried her to *Troy*; altho' *Herodotus* saith to the contrary. But *Dares* and *Dicthys*, two Writers of that time, who were present at the Siege of *Troy*, confirm this Relation.

King *Priam* being glad of this action, not only because of the hard usage that he had received



ved from the *Greeks* during his captivity among them, and because they had cruelly spoiled his City in the Reign of his Father *Laomedon*; but also because he did hope by this means to recover out of their hands his Sister *Hesione*.

*Additional Note.*

It was the custom of the Heathens, when any strange accident did happen, to consult the *Oracles* and to enquire from them what they ought to do. When *Priam* understood his Wifes dream, he sent also to take advice from the *Oracles*, who inform'd him, that the Child would be the cause of his Country's ruin. To prevent this mischief, he was designed for the slaughter, as soon as he should come into the world; but Providence and his Mothers compassion saved him, and sent him to Mount *Ida*, to the King's Shepherd, where he was brought up as his Son. He proved as valiant as he was handsom, but Vice overcame this generous disposition. He had two Sons by *Oenone*, a Nymph of Mount *Ida*, *Daphnis* and *Idas*, who were as obscure as their Father was famous. He was at first renowned for his Justice and civil behaviour; but the pleasures of the Court, and the sudden change of his condition, alter'd his temper and carriage; so that when *Menelaus* had received him with all expressions of kindness, he rewarded him with ungratitude; he debauch'd his Queen, rifled his Palace, plunder'd the City of *Argos*, and carried all away captive with *Helena*, and with her two Ladies of Honour, *Antiochia* and *Pisadia*. The *Greeks* reveng'd this affront and injustice by the most bloody War, in which almost all the Children of *Priam* were kill'd, and *Paris* also was mortally wounded by *Philoctetes*

*Eurip. in Hel.*

Neverthe-  
less *Ovid*  
saith, *Bella*  
*gerant alii*  
*tu Pari,*  
*semperama.*

*Con mia-  
guida la-  
dultero Tro-  
jano. Espu-  
no Sparta  
& Phebbe  
insuo potere  
Gio. Bocc.  
Geneal. de  
gli Dei. l. 3.*

with

with the venomous Arrows of *Hercules*, which had been dipt in the blood of the *Hydra*, in a single fight. *Oenone* his first Wife labour'd to cure him, but all her endeavours were in vain. After his death, she had so much love for her unfaithful Husband, as to cast herself into the Flames which consumed his Body.

## CHAP. XV.

### *Of the Grecians Preparations against Troy.*

**A** *Agamemnon*, the King of *Mycene*, a Kingdom of *Peloponnesus*, near *Argos*, was mightily concern'd for the disgrace of *Menelaus*, because, as we have said in the twelfth Chapter, they were Brethren, the Sons of *Atreus*, therefore they were named *Atreides*.

This was the cause that obliged him to acquaint the Princes of *Greece* with his notable affront, which all the Nation had receiv'd.

They all agreed to consult about this business, in two general Assemblies, which were to meet in *Sparta*, and in *Argos*. It was there resolv'd, that they should join all their forces together under the leading of *Agamemnon*, to revenge this disgrace, and that they should oblige themselves solemnly by Oath, not to forsake the War until the *Trojans* had made satisfaction for the Injuries received.

Some of them were unwilling to engage themselves in this War; *Ulysses* the Son of *Laertes*, and King of *Ithacus*, and of *Dulichia*; two small Islands of the *Ionian Sea*, was one of them. He could

could scarce, forsake his dear Wife *Penelope*, by whom he had a Son named *Telemachus*. His tender affection for her was a tie sufficient to keep him at home. For that reason he counterfeited himself mad, and joyn'd two ridiculous Creatures to a Plow, driving them upon the Seashore, which he had sown with Salt instead of Corn. But as he was both brave and wise in feats of War, the *Grecians* would not depart without him. Therefore *Palamedes* undertook to discover his dissimulation by the means of his young Son, whom he had got out of the hands of *Penelope*; for he laid him down in the way by which the Plow was to pass: when *Ulysses* perceiv'd it, he turn'd it a little aside, for fear of touching the Babe; by this *Palamedes* discover'd that he was mad but in appearance, out of design, therefore he forc'd him to take another resolution. Afterwards, in the heat of the Siege of *Troy*, he reveng'd himself upon *Palamedes* for this discovery, producing supposed Letters from *Priam* against him, to perswade the *Greeks* that he had a design to betray the Army, therefore he was stoned by the Souldiers.

There was no small difficulty to get also *Achilles*, the Son of *Peleus* and of the Goddess *Thetis*. The Destinies had publish'd, that *Troy* could never be taken without the assistance of this invincible Captain. From his Infancy *Thetis* had put him into the hands of *Patroclus* his Friend and Kinsman, that he might study under *Chiron* the Centaur, a most accomplish'd Person, not only in Physick and Musick, but also in all other Sciences and Arts requisite to make a Man fit for great undertakings. Instead of Milk

O

and



*Ab à priva-  
tiva and  
χελύς.*

He led an  
Army of  
Myrmidons  
to Troy.

and other ordinary food, he did suffer him to eat nothing but the marrow of Lyons, and of wild Beasts, that the courage and strength of these Animals might by that means be nourished in him; from hence it is, according to the Judgment of some, that he is named *Achilles*, because being fed in this manner without any common diet, he had not Chyle. Afterwards *Thetis* carried him into Hell, to dip him in the River *Styx*, that he might be invulnerable all over his body, except in his heel, which she held in her hand, and which was not dipt. With all this precaution she could not be freed from apprehension, when the Greek Princes were to meet at the rendezvous of the Army; therefore she sent him to the Court of King *Lycomedes* in the habit of a young Lady. Whilst he there lived, he fell in love with the fair *Deidamira*, of whom he had a Son named *Pyrrhus* or *Neoptolemus*. Notwithstanding *Ulysses* found him out; for when he came to the Palace of *Lycomedes*, carrying with him several pretty things for the young Ladies of the Court, he had amongst them beautiful Arms, of which *Achilles*, being led by Nature, took hold, and so discover'd himself. When therefore he could not be freed from going with the rest to the War, *Thetis* desir'd *Vulcan* to make him such defensive Arms as might not be pierced, to render him more secure in the midst of dangers.

The Haven of *Aulis* in *Bœotia* over against the Island of *Eubœa*, now named *Negropont*, was the Rendezvous of all the Army, but they were many years in preparing all things necessary for so great a design; for the Fleet was no less than twelve or thirteen hundred Ships. And at last there

there hapned an unfortunate accident, that put a stop to the Voyage. *Agamemnon* the General of the Army had kill'd by chance, when he was Hunting, a Doe belonging to *Diana*. This Goddess, to revenge her self, caused a dreadful Plague to spread through the Army and destroy great multitudes of the Souldiers. The Oracles inform'd them, that there was no other way to stop the encreasing Evil, and to appease the Wrath of this Goddess, but, to spill upon the Altar the Blood of *Agamemnon*. *Ulysses* understanding the meaning of this Language, employ'd his cunning to cause the Daughter of this unfortunate Prince, by name *Iphigenia*, to come into the Camp. We may easily imagine in what affliction he was, to see his own Child, whom he tenderly loved with an extream affection, to be led to the slaughter. When the throat of this Princess was ready to be cut, *Diana* had compassion on her, and of her Father's grief, and therefore she put in her place a she-Goat to serve for a Victim, and transported this young Lady into her Temple at *Tauris* in *Scythia*, recommending her to the keeping of her great Priest *Thoas*, and appointing her to attend upon her Altars. After this, all things succeeded well, and the Voyage proved happy until they arrived at *Troy*; only *Telephus* King of *Misia* endeavour'd to hinder their passage, but he was soon put to flight, being desperately wounded by the Lance of *Achilles*. The Oracle inform'd him, That the only means to appease his grief, and the only remedy to his Wounds was to be sought from the Lance that had made them. Therefore he labour'd to ingratiate himself with *Achilles*, who

*Eurip. In Iphigen.*

*ὁ θυγάτηρ Ἰφίγενειαν ἐπὶ τῷ ἁλὶ μὴ τῆς οὐδεν.*  
*Eurip. in Iphigen.*

having been instructed by the great Physician *Chiron*, knew how to cure him; he sent unto him a Remedy, in which there was some of the rust of the Spear which had wounded him.

*Additional Note.*

*Herodotus* informs us, that this Expedition against *Troy* did proceed from an old grudge that the *Grecians* had against the *Asian* People, which did encourage them to offer affronts to one another. This was the true cause of the Voyage of *Hercules*, and of his fellow Worthies against *Lao-medon*: In revenge, *Paris* stole away the Pearl of Beauty from the *Grecians*. They in requital did besiege and sack *Troy*. *Darius* and *Xerxes*, the two Emperors of *Asia*, made an Inroad into *Græcia*, to revenge the Injuries received from the Inhabitants of this Kingdom. Many excellent Commanders and stout Souldiers were met together in this Army of *Greece*. *Palamades* was famous for his Inventions: He was an expert Engineer, a learned Mathematician, a witty Astrologer, and a wise Counsellor. *Philostratus* ascribes to him the invention of Money, Sun-dials, Weights and Measures, and many other useful things; he was the Son of *Nauplius* Prince of *Eubæa* mightily envied by *Ulysses*; for whilst he liv'd, the latter had little respect shew'd unto him: By his Calumnies he render'd him odious to *Agamemnon*, and then in the absence of *Achilles* he caused him to be stoned to death, and made it proclaim'd, that none should offer to bury him. *Achilles* and *Ajax*, notwithstanding this prohibition, put him into the ground, and for his sake would not assist the *Grecians* for a while after.

*Mensuras  
& pondera  
invenit Philo-  
dion Argi-  
vus, aut Pa-  
lamedes, ut  
Maluit Gel-  
lius. Plin  
l. 7. c. 55.*

*Ulysses*



*Ulysses* was the Son of *Anticlea*, the Daughter of *Autolychus*, when she was going to Prince *Laertes*, to whom she had been promis'd in marriage, the famous Robber *Sisyphus* ravish'd her, and begot *Ulysses*, as *Ajax* saith in the *Metam.* of *Ovid.* l. 13. He was not willing to accompany the *Greeks* in this Expedition, because the Oracles had foretold unto him the dangers that he was to run, and the difficulty of a return. Therefore he did prefer the company of his sweet *Penelope* to the glory of a famous Victory, for which he was to pay so dear. *Achilles* also foreseeing that he should end his days before *Troy*, hid himself in the Court of King *Lycomedes*, in the Island of *Scyros*. But he was discover'd by *Ulysses*, as *Ulysses* had been by *Palamedes*. Now the reason which did oblige the *Grecians* to get *Achilles* with them, was because the Oracle had declar'd, that it was impossible for them to overcome, unless they had in their Army one of the race of the *Aacides*, the Arrows and Bows of *Hercules*, and unless they did get into their possession the Horses of *Rhesus* before they should drink of the River *Scamander*.

The *Trojans* had likewise three Conditions propos'd unto them, upon which did depend the preservation of their City from ruin. The first was, the keeping of the *Palladium*, or of the Image of *Pallas*. The next was, the life of *Troilus* the Son of *Priam*. The last was, whilst the Sepulcher of *Laomedon* did remain untouch'd upon the Gate *Scæa*, *Troilus* was kill'd by *Achilles*, the *Palladium* was stolen by *Ulysses*, and the Army of *Rhesus* defeated by *Diomedes* and *Ulysses*; so that the Destinies had appointed the taking of *Troy*.

He is call'd by *Homer*, πολυμήνης, ὁ δειός, ὁ δούρειος, & sanguine cretus *Sisyphus*. This was only a Reproach.

## C H A P. XVI.

*Of the Siege of the City of Troy.*

\* *Justin.*  
*lib. 2.*

W H E N the *Greeks* were set down before this strong place, they found a greater resistance than they had imagin'd. King *Priam* had furnish'd himself with all things necessary for a long Siege, and *Memnon*, one of the best Commanders of his time, had brought unto him valiant companies of Soldiers from the King of *Affyria*. \* And *Penthesillea*, Queen of the *Ama-zons*, was already arriv'd with these powerful Aids. Besides *Rhesus* King of *Thracia*, and *Sarpedon* the Son of *Jupiter* King of *Lycia*, were on their march, with a design to joyn with him against the *Greeks*. Also the men of *Troy* did repose a great deal of trust in their *Palladium*, which was the Statue of *Minerva* fallen from Heaven, and upon which all their fatality and the event of this War did depend; for the Oracles had proclaimed, that they should never be overcome by their Enemies, whilst they could keep it amongst them. The same hath since been said to the *Romans*, concerning their *Ancile*, a little Buckler, which also fell down from Heaven in the time of *Numa Pompilius*. But the greatest part of the Gods were their Enemies, as *Homer* informs us; for when they were all met together before *Jupiter*, to consult about this business, they could never agree; their Disputes were so hot, that there was at first cause to imagine, that they would end in a personal quarrel.

rel. *Apollo* opposed *Neptune*, *Minerva* was against *Mars*, *Diana* against *Juno*, *Mercury* fell out with *Latona*, and the God *Scamander*, call'd otherwise *Xanthus*, was against *Vulcan*.

When this *Scamander* saw *Achilles* destroy- *Scamander*  
ing the Country round about *Troy*, and the Is named  
current of his River stopt with the heaps of dead *Dei*  
Corpses, in his rage he joyn'd himself to his *Σκάμαν-*  
next Neighbour *Simois*, with an intent to drown *δρ*  
*Achilles*. They both met so opportunely, that they  
had already surrounded him with their waters;  
and he had infallibly perish'd there, had not *Juno* *Hom. Illad*  
dispatch'd away *Vulcan* in haste to his assistance. *21.*  
This God cast himself in a rage, with violent  
Flames in his hand, upon the poor *Scamander*, *Lucian.*  
and consum'd most part of his Waters.

This memorable Siege lasted many years, so that it proved fatal to both parties. Several of the great *Commanders* lost their lives, but some of them did deserve a Renown that hath perpetuated their Names and Memories to all Ages.

Next to *Agamemnon* and *Menelaus*, \* *Achil* \* *Ἀχιλλεύς*  
les was one of the most remarkable for his va- *ἢ τί τιμαρην*  
lour and his other excellent qualities. *Patro-* *ἰπιαυτο δαυ*  
*clus* his Favourite was a noted Captain, as also *μονι* *ἰσ* *Ἑ*  
*Idomeneus* the Son of *Deucalion*, *Ajax* the Son *Ἑ*  
of *Telamon*, and *Ajax* the Son of *Oielus* King *Καπηνῆ*  
of *Locris*, who was very swift in running, and *ἡρακλεῖς*  
excellent in handling the Bow and Arrows, and *φίλ* *Ἑ* *μ*  
the Lance. *Stenelus* the Son of *Capaneus* was *Hom Il 2.*  
wounded *Diomedes*  
*Venus*; she  
in revenge made his Wife a Whore, so that he would not return home,  
but settled in *Italy*, where he built a City, now called *Benevento*. After  
his death his People were metamorphos'd into strange Birds, named  
*Catartia*; they fly away from Strangers, but they appear very familiar  
with the Nation of the *Greeks*. See *Plin. lib. 10. cap. 44.*



noted for his courage, as also his intimate Friend *Diomedes* King of *Aetolia*, and Son of *Tydem*, mention'd before; he was not like that cruel *Diomedes* the King of *Thracia*, who was slain by *Hercules*; for he was both courteous and valiant. He marched to the Fight as quick as the thunder bursts out of a Cloud, or as a Torrent that tumbles down a steep Mountain; as *Homer* informs us. None but *Achilles* and *Ajax* the Son of *Telamon* did go before him in the reputation of a great Commander, for *Ulysses* did excel more in Cunning than in Courage; he invented all manner of Stratagems of War

\*He's call'd against the Enemies.

*Τηλέμαχος,*  
and *Νέστωρ*;  
sweet-  
mouth'd.

He was the  
Son of *Nel-*  
*leus* K. of  
*Pylos*, *Her-*  
*cules* resto-  
red unto  
him his  
Kingdom,  
because of  
his Justice.

*Hygin. c. 10,*  
and *Pau-*  
*san. Finem*

*Nestora*  
precor egre-  
diare sent-  
tie. Stat.

*Pap. l. 1.*

*Hom. II. 2.*

*Καλὸν δὲ*  
*σοφὸν ἔστι*

*ἄριστον*

*ἄριστον*

*Homer.*

\**Nestor* was three hundred years old, he was nevertheless very useful by his Wife Counsels and Eloquence, for he insinuated himself into the minds of his Auditors so pleasantly, as if Honey had dropped from his Mouth with his Words. *Agamemnon* had such a high esteem of him, that he did often say, That if there were but ten such as *Nestor* in his Army, the City of *Troy* could not have made so long a resistance. They wanted no kind of Persons in this Siege, for the carrying on of their Design. They had *Calchas* and *Euripilus*, two experienc'd Soothsayers, who did inform them of the time to come, that they might make provision accordingly. They had also a learned Physician, by name *Machaon*, the Son of *Esculapius*, who healed all sorts of Diseases; and *Epeus* a witty Engineer, who invented several Engines of War, particularly that which was call'd the great Ram, or the Horse with which the Enemies did anciently batter down the Walls of a besieged City.

There

There was also an ill-shap'd fellow amongst them nam'd *Thersites*, whose mind was as full of evil qualities, as his body was deform'd with ill-favour'd Features. He was the greatest Coward in the Army, yet he had the confidence to oppose all the ablest and stoutest Commanders. *Achilles* was one day so enrag'd against him, that he knock'd him down, and kill'd him with a blow of his fist.

The first of the *Grecians* Army who landed, when they were arrived in the Province of *Troas*, was *Prothesilaus*. *Hector* cast him dead to the ground with a blow of his Lance. His Wife *Laodamia* requested this favour from the Gods to comfort her in her violent affliction, only to see again the Ghost of her deceased Husband, which was granted, but when she offer'd to embrace it, she fell down dead.

He is still'd  
Πρόδης  
αἰχμῆς,  
because he  
was swift  
in running.  
*Laodamia*  
sequens re-  
meantem  
cursus ad  
umbras Py-  
laci den.  
Cland.

There were many slain and much Blood spilt in the frequent Sallies of the Besieged. *Troilus* one of the Sons of *Priam* ventur'd out against *Achilles*, tho' he were very young, but he was unhappily killed by him; his death did mightily afflict the *Trojans*, because the Oracle had promised, that the City should never be taken whilst he lived. His elder Brother *Hector* reveng'd his death by the cruel slaughter of a multitude of *Greeks*, with whom he did encounter. So that the Besieged did often say, that he alone was able to destroy the Enemies Army.

*Eurip. in*  
*Troad.*

In the mean while the love of Women did more prejudice to the *Grecians* than the *Tro-*

This *Apollo*  
is named  
by *Homer*  
φύξις,

because he did put his Enemies to flight, and λύκε from λύκη, light; because he brings light into the World; or from λυκ a Wolf, because he was ador'd in the Image of a Wolf in *Egypt*.

jans

jans Weapons; for *Agamemnon* entertaining the Daughter of a Priest of *Apollo*, drew a grievous Plague upon the Army, which destroy'd many, until *Achilles* caused her to be sent home to her Parents, to appease the displeasure of this God, by the advice of the Soothsayer *Calchas*. This action did mightily vex *Agamemnon*, who to revenge himself upon *Achilles*, took from him *Briseis*, otherwise named *Hippodamia*, the Daughter of *Chryses*; for which cause *Achilles*, refused to go out to fight, or to assist his Companions.

Κεῖται  
ἡ ἄσπετος,  
ἄπασιν ἴσθι  
πορθαίον.  
λθ' ἔκ-  
τωρ. Hom.  
Iliad. l. 17.  
ἔκαστος  
φλοῖον ἵκε  
λος ἀλλήλων  
Summusque  
dies Hectoris  
idem  
patriaque  
sunt.  
Homer cal-  
led him

But when it happned that *Patroclus* had taken upon him the Arms of *Achilles*, to encounter *Hector*, because he had not his strength and excellent qualities, *Hector* run him through with a Lance, and cast him dead to the ground. *Achilles*, was very much afflicted for the misfortune of his intimate friend, therefore to revenge it, he return'd again to the Camp with other Arms, which *Vulcan* had newly made for him. At the first opportunity he went out to meet *Hector*, kill'd him, and having ty'd his body to his Chariot, he dragg'd it three times round about the City, and about the Tomb of *Patroclus*, and afterwards sold it to his Father *Priam*, that he might bury it, according to the Custom of the Country.

ὀπισθοκοπος  
and χεῖρ  
τρώων, and  
ἀνδρῶν  
r

This Death of *Hector* did terrifie the Besieged, but they were much more affrighted when they saw *Penthesilea*, the Queen of the *Amazons*, kill'd also by *Achilles*, and all her Companions either cut in pieces, or drowned by *Diomedes* in the River *Scamander*.



*Memnon* thought to have repair'd these Losses by the slaughter of the Enemies. The *Trojans* did afterwards look upon him as their greatest Bulwark, but he was very dangerously wounded by *Ajax* the Son of *Telamon*, and afterwards he was kill'd by *Achilles* in a single fight. We have already taken notice in the ten Chapter of the first Book, how his Mother *Aurora* was afflicted for him, and how he was metamorphos'd into a Bird.

When Queen *Hecuba* saw *Memnon* dead, and the stoutest of her Children killed by *Achilles*, she sought how she might revenge her self upon him. *Paris* promised to give her satisfaction, for that purpose he dealt treacherously with *Achilles*, and perceiving that he was in love with *Polyxena* his Sister, he gave him some hopes of marrying her. Therefore he appointed him a meeting in the Temple of *Apollo*, to discourse about this business; but when *Achilles* was most secure, *Paris* with an Arrow wounded that mortal part of his feet which had not been dipp'd in the River *Styx*.

His death did mightily trouble the *Grecians*; who rais'd for him a Tomb upon the Promontory of *Sigæum*, where also *Ajax* and many Worthies were buried. Afterwards there happen'd a very hot dispute between *Ulysses* and *Ajax* the Son of *Telamon*, about the Arms and Weapons of *Achilles*. *Ajax* pretended that they did belong to him, not only for his Deserts, the Bulwark of the *Greeks*, because he was big and high, and render'd invulnerable by the Prayers of *Hercules*, who put upon him his Lyon's Skin, and desir'd *Jupiter*, that he might not be subject to wounds, only under his Arms. See *Pind.* in *Od.*

This *Ajax* was the Prince of *Salamis*, called Πηλεΐου ἄρχιον, Ἀχαιῶν,

and

and for his Valour, but also because he was nearly'd in Blood to *Achilles*. Nevertheless *Ulysses* knew so well how to persuade his Judges, who were the Commanders of the *Grecian* Army, by his extraordinary Eloquence, that they gave them to him ; which put *Ajax* in such a fury, that he became mad. In this condition he ran into an Herd of Swine, and fancying these Beasts to be *Agamemnon*, *Menelaus*, and the rest of his Judges, he endeavoured to destroy them.

Sophocl. in  
Ajace.

Τὶ δὴ ταῖς πομπαῖς τὴν δ' ἐπιμνήσκει βάνη  
Δοκῶν ἐν ὑμῶν χεῖρα χράινεσθαι φάτω.

But when he came to understand his gross mistake, he kill'd himself with the Sword that *Hector* had given him, verifying the *Greek* Proverb, ἐχθρῶν δῶρα ἄδωρα : *The Gifts of the Enemies are unhappy*. *Hector* had been also ty'd and dragg'd upon the Buckler that *Ajax* had exchange'd with him for his Sword.

When *Achilles* was dead, the Besieged began to take courage and express their joy, but it lasted not long ; for *Pyrrhus* the Son of *Achilles* being arrived from *Greece*, succeeded his Father in all his Offices, and he had no less success in the Encounters, altho' he was yet very young. He revenged his death upon the *Trojans* in many Battels : In one of them he killed the Traytor *Paris*. Others say, that *Philoctetes* wounded him mortally with one of the poyson'd Arrows of *Hercules*.

At last the Besieged were so unhappy as to see their *Palladium*, upon which the safety of their City did depend, stolen and carried away privately

vately by *Ulysses* and *Diomedes*. Which caus'd King *Priam* to capitulate with the *Greeks*. so that he came to an agreement, but he had no mind to restore *Helena*, who had been married to *Deiphobus*, another of his Children, after the death of *Paris*.

*Aeneas* and *Antenor* were Commissioned to treat with the Enemy. They concluded a Peace for a certain Sum of Money, and for a certain quantity of Provisions, which the *Trojans* were to furnish the *Greeks* for their return home.

*Additional Note.*

The City of *Troy* being first built by *Dardanus*, and called from him *Dardania*, was afterwards enlarged by *Ilus* his Successor, and named *Ilion*, or *Ilium*. This Prince made his Prayer to the Gods, that they would vouchsafe unto him some sign, by which he might understand whether or no they did approve of his building this City. Immediately at his word there fell down from above the *Palladium*, which was an Image of three cubits long, holding in one hand a Lance, and in the other a Spindle with a Distaff. The Statue did no sooner touch the earth; but it began to march in the presence of the King. The Oracle afterwards did inform him, that *Troy* should never be taken nor destroy'd whilst that remain'd safe. *Ulysses* and *Diomedes* stole secretly into the Citadel of *Troy* through a Gutter, and carried away the *Palladium*, afterwards *Aeneas* transported it into *Italy*, where it was committed to the keeping of the *Vestal Virgins*.

*Dardanus*  
*Iliace pri-*  
*mus pater*  
*urbis & au-*  
*thor Virg.*

Κτίσσε δ'  
Δαρδανίῳ  
ἑπεὶ ἦτορ  
Ἰλίου ἱερῷ  
ἐν πιδίῳ  
πεπύλισσεν  
πόλιν με-  
ρόπων ἀν-  
θρώπων,  
ἀλλ' ἔθ'  
ὑπερείας  
ᾤκειν, &c.  
*Hom. Il. 20.*

*Priam* was assisted by many powerful Neighbors: *Rhesus* came with a great Army to raise the Siege, but *Diomedes* with *Ulysses* were dispatch'd to



He was the to meet him in the way; they put o flight his Son of the Men, and killed him; but after his death he was River Styg- man, and of the Muse were erected to him, unto which, the Poets say, Euterpe, or the wild Beasts came of their own accord to be of Eioneus, sacrificed. He was in his life mightily addicted as Homer saith, Phi- to the sport of Hunting, for that reason they lostr. in offer'd unto him after his death wild Beasts.

Protesilaos. \* Memnon was one of the chief Officers and

\* He was Generals of Theutamius King of Persia, who sent called Lip- his Succours to assist Priam his Vassal against the pus by the Greeks. He gave order to Memnon Viceroy of Ægypti- Ethiopia, to march thither with 10000 Ethiopians ans. and other Souldiers; but he was slain by Achilles Pausan. Where he for killing Antilochus the Son of Nestor. was killed,

the Poets say, a Fountain sprung up, which yielded drops of Blood every year on the day of his death. Na. Com. Servato Antilochus Nestore patre obii. Auson. in Epitaph. Ἀντιλοχὸς ὃς πρὸς οἴῳ Νέστορος ἀνέστη, ὅς αὖτε Ἀχιλλεύῳ, Hom. 13 II. Pindar. Ovid saith otherwise in Penelop. ad Ulyss. Sive quis Antilochum narrabat ab Hectore victum, &c.

Sarpedon, the Son of Jupiter and Hippodamia the Daughter of Bellerophon, or as some say of Jupiter and Europa, was at the Siege of Troy, with his Kinsman Glaucus the Son of Hyppolochus the Son also of Bellerophon; he was killed by Patroclus.

It is needless to mention all the Commanders of both Parties; Homer gives a sufficient account of them, and of their habitations. Antilochus deserves to be reckon'd amongst the most famous and generous Worthies, for his love to his Father, and his resolution. He was the youngest of all the Greeks, a great Favourite of Achilles; when his Father was ready to be kill'd by Memnon, Antilochus stept in between them, and received in his breast the mortal blow, that was intended against the old man. Achilles revenged his death at the request of Nestor. We

We must not forget to say something of *Idomeneus*, the Grand-child of *Minus* and of *Deucalion*, their Successor in the Kingdom of *Candia*. He brought a stout Army of *Candians* to *Troy*, and did many brave Actions worthy of a stout Commander. When *Troy* was taken he was appointed to separate the Spoils, and allot unto every one his portion. His Kingdom was full of excellent Archers, train'd up in this Exercise from their Infancy, for the Mothers did seldom give any Victuals to their Children, until they had fix'd an Arrow in a mark no bigger than a shilling, at a considerable distance. The Inhabitants of the Islands *Balears*, now *Majorca* and *Minorca*, were excellent Slingers, their Children were wont also to deserve their Breakfast, by hitting the mark with a stone out of a sling.

*Critia* or *Candia* was called *ἑκατόμυ-πολις*, because there were in it an hundred Cities; now there are but three, *Candia*, *Canea* or *Cidon*, from whence are the *Malta* *Cidonia*, *Quinces*; the third is *Rethymo*.

*Gnosus* was the Metropolis in the time of *Minos*, seated upon Mount *Ida*, now called *Philostris*.

## CHAP. XVII.

### Of the Taking and Ruin of the City of Troy.

THE Peace which the Greeks had concluded with the *Trojans* was but a Cheat, to surprise them with less difficulty. When they raised the Siege, they pretended to leave behind them a Present for *Minerva*, to appease her wrath, as if they had displeased her by stealing away and profaning the *Palladium*; for that purpose they caused a wooden Horse of a prodigious bigness to be made. In the Belly of it they shut up a great many of the stoutest, and of the ablest Souldiers of the Army, as *Virgil* saith,

*Columen  
eversum oc-  
cidit pallen-  
tis Asiae  
calicem e-  
gregius la-  
bor.  
Hecub. de  
Troja in  
Troad. Sen.*

faith, and left it before the Walls of the City, when they departed; but they retreated only as far as the Island of *Tenedos*, staying there to see the Success of their Stratagem.

The Besieged immediately went out of their City, where they had been shut up so long: They visit all the Quarters of the *Greeks* Army: They admire this great Wooden Horse: At last they deliberate, to know whether they should carry it into their City. Some were of that mind, others jealous of it; amongst the rest *Laocoon* cast his Lance at it, for which deed the Gods seem'd to punish him, for they sent two fearful Serpents to kill him and his two Children, which afterwards went to the Statue of *Pallas*, and there rested. This accident caused them all to resolve to drag and carry this wooden Engin into the City.

They were far more eager when they heard the Relation and Discourse of one *Sinon*, a fellow taught for this purpose by *Ulysses*, and taken as a Spy. He told them, that when the Fleet was ready to set Sail towards *Greece*, the Gods had demanded a *Grecian* to be sacrificed to them, that their Voyage might be prosperous, and that *Ulysses* his mortal Enemy having caused the Lot to fall upon him, he was forced to run away and hide himself. Thus persisting in his dissimulation, he told them, that the design of the *Greeks* was, to reconcile themselves to the Goddess *Pallas*, therefore they had dedicated unto her this Horse, which they had caused to be made so large, that it might not enter within the Walls of the City; and that the  
*Trojans*



*Trojans* might not make use of it, to their advantage, and to the prejudice of the *Greeks*.

This Discourse removed out of their minds all jealousy and suspicion, and caused them to resolve to break down a part of the Wall to carry in this great Horse. Every one employed himself in this Work with all their power and diligence, and then they departed to drink, to dance, and make merry, until the Evening, until they were all overcome with a deep sleep.

When *Sinon* saw things in this posture, he opened the Belly of the Horse, to let out the Souldiers, who had been there shut in, and then he lighted a Fire, to give notice to the Army, which hasten'd back again without noise. The *Greeks* enter'd by the breach that had been lately made in the Wall, and soon dispersed themselves into every part of the City, to burn and plunder it.

*Pyrhus* went directly to the King's Palace, to revenge his Father's death; he there massacred *Priamus*, and one of his Sons, *Polites* before the Altar of *Jupiter*, and then he caused the throat of *Polyxena* to be cut, as a Sacrifice to the Soul of his Father, who had loved her. He spar'd the life of *Andromache*, the Wife of  *Hector*, and carried her into Greece, where he had by her a Son named *Molossus*, who was after King of part of *Epirus*, unto which he hath left his name.

*Cassandra* was ravish'd by *Ajax* of *Locris*, altho' she embraced the Statue of *Pallas* to save her self; but *Agamemnon* kept her alive, and in his service, because of her rare qualities.

*Ensis senilis  
tinctus in  
gulo reddit.  
De Priam.  
in Troad.  
Pyrhus pa-  
renti conju-  
gem tradat  
suo Sen. l. c.  
Maest. &  
Polyxenam*

*Menelaus* receiv'd *Helena* again as his Wife, after that he had stabb'd \* *Deiphobus*, who had betray'd to married her. *Hecuba* fell to the Lot of *Ulysses*, by *Helena*, and *Helenus* a Son of *Priam*, who was a Sooth-sayer, was preserv'd by *Pyrrhus*, from whom his Nose and Ears were cut off, and afterwards he was massacr'd by the Greeks. See *Virg. 6 Æneid. Helena crater, a merry cup. From her Tears sprung up the Herb Helenium or Heli-campant. Eurip. in Hel. Περικλῆς ΕΛΑΙ ΔΙΑΝΟΜΟΛΑΥ ΕΧ' ΑΕΙΣ*

Some did also endeavour to save the Life of little *Astyanax*, the Son of *Hector*. His Mother *Andromache* had won the consent of all the Commanders of the Army by her tears and supplications, only *Ulysses* excepted, who prevailed so much upon them, that he was condemn'd to die, and to be cast headlong from the top of a Tower for fear, as he said, that he should undertake one day to revenge the death of his Father. This was not the true reason that perswaded him to this cruelty, but only a blind Passion had oblig'd him to it; for if that reason had been the cause, why did they not put to death *Helenus* the Son of *Priam*, who was able to do as much mischief, and yet he was preserv'd alive?

All these miseries, with the burning of the City of *Troy*, happen'd after ten years Siege, about three hundred years after it had been built by *Dardanus*. This Story is very true, altho it be mingl'd with Fables, and that *Dictys* and *Dares*, two Historians of that time, have made no mention of the Soulders who were shut into this great Wooden Horse, that had been left by the Greeks before the City of *Troy*.

Nothing remains to this relation, but only the knowledge of the Adventures of some of the Commanders of the Greeks and Trojans, in their Voyages

*Dictys* was of *Crete*, and *Dares* a *Phrygian*.

Voyages, after the destruction of the City, for the understanding of the Poets.

We have already taken notice, how *Ajax* of *Locris* had ravish'd *Cassandra* in the presence of the Statue of *Pallas*, unto which she had fled for protection. This Goddess punish'd him for so great an insolency, when he was at Sea, in his return homewards; for she having obtained from *Jupiter* the favour of disposing of his Temples and Thunderbolts but once, employed them in rendring the Sea tempestuous, and in burning the Ships of *Ajax*, to drown him. Nevertheless he saved himself by swimming to the next Rocks, upon which he climbed, and in a rage against the Gods he declar'd, that he would free himself from this danger only by his strength, maugre all the Gods; which, Words when *Neptunus* had heard, he broke off the top of the Rock on which he stood with his Trident, and tumbl'd it into the Sea, so that he was there drowned; but *Theris* being moved with compassion for him, took him and buried him upon the Sea-shore with her own hands.

*Αἰχμὴν δ' ἱερὰ μανύουσι*  
*Οὐκ ἔστι τὰς Ἀίας.*  
He did en-  
ertain  
Serpents,  
who fed  
at his Ta-  
ble. In the  
hot coun-  
tries, as in  
Italy and  
Barbary,  
Snakes do  
commonly  
run about  
the houses,  
eat the  
crumbs of  
bread, and  
hunt after  
Rats, as our  
Cats. The  
Moors have  
no other  
Cats to de-  
vour their Mice.

The truth is, that *Agamemnon* fell in love with the Prisoner of *Ajax*, *Cassandra*, and took her away by force, therefore he fled away in a little Boat, and was drowned in a tempestuous Sea.

*Nauplius* also was very much displeased at the Commanders of the Army, because they had unjustly condemn'd his Son *Palamedes* to death, by the perswasions of *Ulysses*; therefore he Daughter of *Danaus* King of *Argos*, endeavour'd to revenge himself upon the *Greeks*, by perswading their Wives at home to make them Cuckolds in their absence. And when the Army return'd, he caus'd many Ships to run a-ground upon his Island, killing all that came into his power.

*Ναυπλίης*  
the Son of  
*Neptunus*  
and *Am-  
mon* the



caused many Fires to be kindl'd on the top of *Caphareus*, in the Island of *Eubæa*, over against *Helleſpont*, that the Fleet might bend their courſe that way, and run againſt the Rocks of the Sea-ſhore; but his deſign did not ſucceed according to his expectation, for *Ulyſſes* and *Diomedes* ſailed another way.

When *Idomeneus*, one of the valianteſt Commanders of the Army, was ready to be caſt away by ſhipwrack, he engaged himſelf in a Vow to *Neptunus*, to ſacrifice unto him the firſt thing that he ſhould meet with, when he ſhould enter into the borders of his Country, if he would deliver him from the preſent danger. He was ſo unhappy as to ſee his one Son firſt, and when he went about to ſacrifice him, according to his promiſe, he was oppoſed by the People of his Country, who would not ſuffer ſo great an Inhumanity to be committed amongſt them. Some ſay that he did, according to his wicked Vow, offer his Son to *Neptune*, and that for his Inhumanity he was baniſhed by his Subjects into *Italy*.

*Additional Note.*

There were ſeveral other famous Men in the Siege of *Troy*, not mention'd in this place, *Polydamas* and *Euphorbus*, the Children of *Pantbus*, a Trojan, were great Commanders, valiant in fight, and wiſe in Counſels. *Pythagoras*, in *Ovid*, ſaith, that his Soul had been formerly that of *Euphorbus*, who had been killed by *Meneleus*.

*Ovid. Met.* *Morte carent animæ, ſemperque priore relictæ*  
*l. 15.* *Sede, novis domibus vivunt, habitantque receptæ,*  
*& poſtea.*

*Ipſe*

*Ipse ego nam memini Trojani tempore belli  
Panthoides Euphorbus eram, cui pectore quondam.  
Hæsit in adverso gravis Hasta minoris Atridæ.*

It is not possible to describe perfectly the miseries and dreadful Image of a City surpris'd by an Enemy. *Virgil* represents the burning of *Troy* in verse; but *Nero* caused it to appear more lively in the burning of *Rome* which he kindl'd for this purpose.

The poor Inhabitants of this unhappy City had no good Quarter granted unto them: when *Priamus* their Prince with his Sons, were cruelly murder'd, without any respect to their qualities and age, and in the holiest places. *Hecuba* out-

liv'd all these calamities of her People, and was transported into *Greece*, where *Ulysses*, whose life she had spar'd, caus'd her to be stoned to death; but her ghost haunted and disturb'd him for this great Ingratitude. The Poets say, that she was metamorphos'd into a bitch, that barks continually, because in her life she never ceased from bawling and cursing the *Greeks*, who had butchered all her Relations. Some say, that she was drowned in the Sea, not far from *Eubœa*, therefore it was called *Cynæum*, because she was said to be transform'd into a *κύων* a barking Dog.

Some relate this story of *Hecuba* otherwise. *Circæ* rui-  
nas rabida  
latrauit,  
sum Troja  
superstes  
*Hecuba*.  
*Seneca*.

See *Auson*.  
in his *Epi-*  
*taph*.

*Helena* return'd with her Husband to *Sparta*, where she liv'd until his death. She being afterwards banish'd by the Sons of *Menelaus*, fled to *Rhodes*, to Queen *Polyxena*, her old acquaintance, who suffer'd her to be hang'd on a Tree, for her infamous and wicked life.

*Var. Hist.*  
cap. 13.

## C H A P. XVIII.

*Of the Adventures of Agamemnon, and of Orestes his Son, after the Siege of Troy.*

His Head  
and Face  
were like  
*Jupiter's*,  
his Shoul-  
ders were  
like those  
of *Mars*,  
and his  
Breast like  
*Neptune's*.

*Hom. Il. 2.*

*Eurip. In  
Orest.*

**W**Hen *Agamemnon* was returned from the Wars, with the Crowns and Laurels of his Victories, he found more dangerous enemies at home than abroad; for his Wife *Clytemnestra*, who had shamefully dishonour'd her self by Incest with *Egistus*, in the absence of her Husband, help'd to ensnare and murder him, as we have seen in the twelfth Chapter of this Book.

*Cassandra*, who came with *Agamemnon* from *Troy*, forewarn'd him of the danger, and during the Voyage, did continually advertise him of the misfortune that waited for him at home. But this Prophetess, who had received from *Apollo* the gift of prophesying the things to come, was never credited, because she had offended this God by her unfaithful dealing; therefore he punish'd her with this disgrace, that no body should believe what she said, but rather the contrary.

Μελαγχολία  
ἐνυπνιάζει  
Ἀγαμέμνονα  
ὅτι γ' ὅσον  
ἐλάττω  
ἐκλύεται,  
λύσεται  
μανία δ' αὖ  
*Eurip.*

*Orestes* did mightily concern himself for the massacre of his Father, therefore in revenge of this Inhumanity, he put *Egistus* and his Mother *Clytemnestra*, the Actors of it, to death. And although he did seem to have just cause to proceed in this manner, the Furies, that is the remorse of Conscience, did continually torment him, and disturb his thoughts, representing unto him



him the foulness of a Sons crime, who had stabb'd his own Mother.

He could no longer endure this Torment of Mind, therefore he went to consult the Oracle that inform'd him, that the only Remedy to his troubled Conscience, was to undertake a Voyage as far as *Scythia Taurica*, to the Temple of *Diana*, to steal from thence the Statue of the Goddess, and to bring it into *Greece*.

According to this advice, he went with his dear Friend *Pylades*, the Son of King *Strophius*, who had always liv'd with him, and run the same dangers, and espoused the same quarrels. *Pylades* continued his kindness to him in this occasion, and expressed it by venturing with him in this Voyage.

The Law of the Country did condemn all Strangers, who were found within the Borders of the Province, to be sacrifices upon the Altar of *Diana*, unto whom nothing but humane Victims were offer'd. *Orestes* and *Pylades* were taken and presented to *Thoas* the High-Priest, who commanded there as a Sovereign Prince. He condemn'd but one of the two to death, which caused a hot dispute between *Orestes* and *Pylades*, for either of them was willing to lay down his life to save his friend's. The lot fell upon *Orestes*, therefore he was given to the keeping of *Iphigenia*, who was the She Priest of *Diana*. But it happen'd that she quickly knew and acknowledg'd her Brother. Afterwards they resolved both to run away, and to free themselves from the eminent peril, by killing the inhuman Butcher *Thoas*; which they found an opportunity to accomplish. At the same time *Pylades* came

*Eurip. In  
Iphig. in  
Taur.*

came to them, and all three together fled away with speed, with the Statue of *Diana*, which they called by hid in a bundle of sticks; therefore she was afterwards named \* *Diana fascelis*.

*the Greeks*  
*λυγιστῆρος.*  
because she was bound up in a bundle of Willow Branches. Unto this *Diana* the *Lacedemonians* did offer humane Sacrifices, which custom *Lycurgus* alter'd, causing the Maids and Youths to be whipp'd only until the Blood did come, which they sprinkled upon her Altar. *Plutarch*.

In this manner *Orestes* return'd happily again into Greece, having freed himself from the *Furies* that disturb'd him; and he took upon him the Government of his Father's Kingdom, building many Cities, and particularly *Orestia* in *Thracia*, which is now named *Adrianople*.

Additional Note.

When *Agamemnon* departed with his Army to *Troy*, he left with his Wife *Clytemnestra* an excellent Poet and Musician, to divert her amorous and melancholic thoughts; while this Poet remain'd in her service. *Egyftus* the Son of *Thyestes*, mention'd in the 12th Chapter, could never have any access to her, nor power to entice her to his lust, therefore he kill'd first the Musician, and then he quickly prevail'd in his wicked design. He liv'd with her until *Agamemnon* was returned from *Troy*; then his Wife agreed with *Egyftus* to kill him. A Feast was prepar'd to receive him with more joy, but as he was stepping out of a Bath, she caus'd a shirt to be prepar'd for him, that was sow'd up at the Neck and Arms. When he was putting it on, she cut him over the pate with a great Hatchet, and kill'd *Cassandra* with the same weapon, whilst *Egyftus* was destroying the other Guests,

*Rex regum*  
*Atrides*  
*fraterna*  
*conjugis ul-*  
*tor, oppetit*  
*d manibus*  
*conjugis ipse*  
*tua. Aufon.*

*Post bina*  
*Phebi lu-*  
*stra dejecto*  
*Ilio adest*  
*datus con-*  
*juge jugu-*  
*lum sue.*  
*De Agam.*  
*in Senec.*

*Æschyl.*  
*Agamemn.*

Guests, the Friends of *Agamemnon*, who had been invited to this bloody Banquet.

Some say, that *Clytemnestra* was informed by a malicious fellow *Oeax*, that her Husband was bringing with him a Rival, therefore she consented to his death with *Egyftus*. *Electra* her Daughter saved *Orestes*, and sent him to her Uncle *Strophius*, who was married to her Aunt *Astrioche*, the Sister of *Agamemnon*, in *Bæotia*, where he lived until he found an opportunity of revenging his Father's death, by killing the Murderers, *Egyftus* and his own Mother.

For that purpose he came with his intimate Friend *Pylades* in a disguise to *Mycene*, where *Clytemnestra* dwelt, feigning himself to be a Traveller come from *Bæotia*, with the certain news of the death of *Orestes*. *Egyftus* received them for that cause with much joy, because he was apprehensive of the courage and displeasure of *Orestes*. These disguised Travellers took their time and kill'd both *Egyftus* and *Clytemnestra*, for which deed they were both apprehended and sent to prison, but the Inhabitants set them at liberty for *Agamemnon*'s sake. *Orestes* was afterwards tormented with Furies, for the unnatural massacre of his Mother; to deliver himself from them, he went to fetch *Diana* out of *Scythia*, where he killed the High-Priest *Tboas*, and after his return he caused his Friend to take his dear Sister *Electra* to Wife. He afterwards married *Hermione*, the Daughter of *Helena*, for whom he stabb'd *Phyrrbus* the Son of *Achilles*, who had taken her by force. He was afterwards a very happy Prince, and succeeded his Father in the Government of the Kingdom of *Argos*.

Now

*Pansan.*

*Hygin.*

*in Soph. Elect.*

*Apollo per-*

*swaded*

*him to kill*

*his Mother,*

*Orestes.*

*These disguised*

*Travellers took*

*their*

*time and kill'd*

*both*

*Egyftus and*

*Clytemnestra,*

*for which deed*

*they were both*

*apprehended and*

*sent to prison,*

*but the Inhabitants*

*set them at*

*liberty for*

*Agamemnon's sake.*

*Orestes was after-*

*wards tormented*

*with Furies,*

*for the unnatural*

*massacre of his*

*Mother; to deliver*

*himself from*

*them, he went to*

*fetch Diana out*

*of Scythia,*

*where he killed*

*the High-Priest*

*Tboas, and after*

*his return he*

*caused his Friend*

*to take his dear*

*Sister Electra to*

*Wife. He after-*

*wards married*

*Hermione, the*

*Daughter of*

*Helena, for*

*whom he*

*stabb'd*

*Phyrrbus the*

*Son of*

*Achilles, who*

*had taken*

*her by force.*

*He was after-*

*wards a very*

*happy Prince,*

*and succeeded*

*his Father in*

*the*

*Government of*

*the Kingdom of*

*Argos.*



See Hygin.  
 ch. 25. of  
 the women  
 of Lemnos.  
 And Orph.  
 in his Ar-  
 gon.

Now this *Thoas* mention'd in the last Chapter, minds me of a strange and pleasant Story mention'd by the Poets. The Women of the Island *Lemnos*, in the *Archipelagus*, did forbear their accustomed Sacrifices to *Venus*, who was so highly incensed against them for this contempt and neglect, that she caused them to be loathsome to their Husbands, so that they divorced them, and were married to others of *Greece*; they who were thus slighted and put away, plotted the death and massacre of all the Men of the Island, which they brought to pass, only *Hypsipbile* sent away her Father *Thoas*, who landed afterwards in *Scythia*, and became the High-Priest in the Temple of *Diana*. The *Argonauts* about that time, in their Voyage to *Colchos*, landed at *Lemnos*, where they were requested by the Women, during their stay, to perform the Office of their murder'd Husbands. They were as kind as the others desired, therefore from them did proceed a New Generation, which Peopled the Island.

---

CHAP.

## C H A P. XIX.

*Of the Adventures of Ulysses, after the Siege of Troy.*

WHEN *Ulysses* had endured the Inconveniencies of a long Siege of ten years, he had yet to suffer, and run the dangers of as long a Voyage, that could not be finished before the end of ten years more. As soon as he was come out into the Main, a furious Tempest drove him on the *Thracians* Shore, near the City of the *Ciconians*, where he lost *Hecuba*, as some say: For this Queen understood there how her Son-in-law *Polymnestor*, the King of *Thracia*, unto whom she had sent her little Son *Polydorus*, with her richest Jewels, in the first beginning of the War, had cruelly put him to death, and buried him near the Sea, to enrich himself with the entrusted goods. Therefore she resolved to visit him, before she proceeded further; and that she might draw him to her with less difficulty, she thought it her best way to pretend ignorance of his perfidious dealing, and to send privately word to him, that she had something more very precious to commit to his keeping. But as soon as she saw him, she flew in his Face, and put out his Eyes. At that she last when she could no longer endure the miserable estate unto which she was reduced, she murdered her self. *Ovid* saith, that she was stoned by the *Thracians*, because she had pluck'd out led.

out the Eyes of their Prince. Afterwards she was metamorphos'd into a Dog.

We have related this death of *Hecuba* otherwise, according to the opinion of other Authors. See *Auson.* in his *Epitaph* of *Hecuba*.

*Ulysses* was griev'd for the loss and death of this great Princess, whom he esteem'd more than all that he had brought from *Troy*; but this was the least Displeasure that he was to receive, for instead of sailing towards *Itbica*, the violent Winds forced him into *Africa*, where he arrived in the Country of the *Lotophagoi*, so named from a certain Fruit called *Lotos*, in which is so pleasant to the taste, and of such a strange vertue, that as soon as his Men had tasted of it, they lost the desire of returning home to their Friends; so that he was forced to oblige them by violence to repair to their Ships again.

He had no sooner set Sail from thence, but a sudden Storm carried him into *Sicily*, where he fell into the hands of *Polyphemus*, the most noted of all the *Cyclops*, mention'd in the Chapter of *Neptunus*. At his first arrival *Polyphemus* eat up six of his Men, and promis'd to do him the kindness to reserve him for his last morsel. But he found a way to prevent the other cruelty and his own mischief, by overcoming him first with wine, and then by putting out the Eye that was fix'd in his Forehead. Afterwards he escap'd and fled to the God *Æolus*, who receiv'd him with all civility, and gave him as a present all the Winds, the *Zephyrus* only excepted. They were there kept in great and large Tuns, that they might not flye out nor oppose him in his return homewards.

But the Men of *Ulysses* out of curiosity opened these Tuns to peep and see what was within, by



by that means the Winds escaped out . so that when he spread his Sails, they tost him up and down, and forced him back again to the Shore of the Islands of *Aeolus*, who would not receive him again, nor grant unto him any other favor, therefore he was constrained by the violence of the weather to land upon the Coast of the *Leleges*, near that place, where now is situate the Haven of *Cajeta*. There was a kind of *Antrophagoi*, a cruel People, who did inhabit there. Their Kings name was *Antiphates*, he seiz'd upon some of *Ulysses's* Men, and devour'd them, destroying all the Ships of the Fleet, only that excepted where *Ulysses* was aboard.

and vex the Inhabitants, so that to appease it they erected a Temple to him, and expos'd every year a Virgin of the Town for the Spirit to destroy. *Euthymus* the Champion overcame it, and deliver'd a Virgin which he married. *Pliny* mentions him, lib. 7. cap. 4.

This cruelty caus'd him to sail away with all speed to a little Island, where *Circe*, the Daughter of the *Sun*, and Queen of a King of the *Sarmates*, did make her abode. Some ascribe to this Woman the Invention of enchantments and Poysons, which she gave to her Subjects and others. She did not spare her own Husband, that she might reign alone without controul; therefore her Subjects sought to destroy her, and oblig'd her to flye for her life to a little Island near the Dukedom of *Tuscany* in *Italy*. When *Ulysses* was arriv'd, he sent up into the land some of his men, to discover what place it was; but this Magician gave them a Drink, as it were out of kindness to refresh them, and transform'd them by it into Hogs, and other sorts of Creatures. Only *Eurylochus*.

of

When he arrived in *Italy*, one of his men was killed for ravishing a Maid. *Ulysses* being departed without paying unto him any funeral Rites, his Spirit did mightily torment

of this Company, tasted not of her enchanted drink, and escaped away to acquaint *Ulysses* with this strange Metamorphosis. *Ulysses* was mightily astonish'd at the news; therefore he resolv'd to go in person and seek out the witch. *Mercurius* furnish'd him with a certain herb call'd *Moly*, with which the Gods do use to preserve themselves from Poyson and Witchcraft. Being thus provided, he went unto her with his naked Sword in his hand, and forced her to restore his men to their former shapes, which she did. Afterwards they contracted such strict amity together, that she bore unto him many Children, of whom *Thelegonus* was the eldest.

Whilst he staid with *Circe* he went down into Hell, by her assistance to consult the Oracles of the dead, where he met *Elpenor*, one of his men, killed by a fall in a drunken fit since his departure from *Circe*.

He saw also there the Souls of his Mother *Anticlea*, and of *Tiresius* the Soothsayer; when he had sufficiently informed himself from them, concerning his Destinies, and of the things that should happen unto him, he returned to *Circe* to take shipping again in pursuance of his Voyage.

We have taken notice in the former Book, in the eleventh Chapter, how he shunn'd the Charms of the *Syrens*, when he sail'd by the Island where they made their abode, by causing himself to be bound fast to the Mast of the Ship, and all his Men to have their ears stop't with Wax, for fear that the pleasant harmony of the *Syrens* should prevail upon them. Afterwards they escaped through the Gulphs of *Scylla* and *Charibdis*, and arrived at *Sicily*.  
Where

Where they met with *Phaetusa*, the Daughter of the *Sun*, who was there watching over the Consecrated Cattel of her Father. *Ulysses* according to the advice of *Circe*, gave a strict order to his Men not to offer to touch them. But for want of other food, they stole some of the Oxen of the *Sun*, when *Ulysses* was asleep.

This action cost them dear, for the pieces of Meat which they had cut off did give such grievous shrieks when they were laid upon the coals, that they were frightened, and ran all away to their Ship to hide themselves. Afterwards, when they were at Sea, their ship sunk under them, so that they were all drowned, only *Ulysses* saved himself upon a piece of the broken Ship, and arrived after much ado at the Island of *Ogygia*, to the Nymph *Calypso*, who received him very kindly, entertained him many years, and at last prepared a Ship to transport him into his own Island.

But *Neptunus*, to revenge himself for the loss of his Son *Polyphemus's* Eye, broke also this Ship in pieces, so that he was almost lost, without any hopes of saving himself, if the Nymh *Leucothea* had not provided him with a Plank, upon which he did swim to the Island of the *Phæaces*, which is at the entry of the Gulph of *Venice*, and now named *Corcyra* or *Corfu*.

*Nausicaæ*, the Daughter of *Arcinous* the King of the Island, found him all naked upon the Sea-shore, and having given unto him a Cloak to cover him, she conducted him to the Queen her Mother. *Ulysses* was known there by



by certain marks, which were upon his Body. Therefore the King and the Court received him according to his Quality and his Worth. After a short abode in that place to refresh himself, and recover his Spirits, which he had spent in his dangers, he gave unto him a Ship, which carried him happily and safe unto the Island of *Ithaca*.

*Intemerata  
pravis &  
tot servata  
per annos,  
oscula vix  
ipsi cognita  
Telemach.  
Auson.  
Epigr. 120.  
—Arte pu-  
dica falla-  
cia toties  
revoluto  
flamine te-  
le deceptus  
mersum Pe-  
lago jacta-  
rat Ulyss.  
sem. Sil.  
Ital. l. 2.* This was the twentieth Year of his Wives expectation of him. She had been all this while in a continual torment of mind, and in an earnest longing to see him again. Some had endeavour'd to perswade her that he was perish'd at-Sea; which news caused many young Lords to woo her, and seek her in marriage very seriously. But she did preserve such a faithful love for her Husband, which was entertained by the hopes of his return; that she would never give unto them any Answer. And that she might put them off, she undertook the making of a piece of Cloth, Promising to declare her Resolution when this Work was finished; but to delay it the longer, she undid at Night, whatever she had made up in the Day.

In the mean while *Ulysses* was troubled how to discover himself with the safety of his person, and re-enter into possession of his own; for he did justly fear to be slain by those who were Suitors to his Wife. *Minerva* advised him on this occasion to disguise himself, and in the habit of a poor Country fellow to make himself known first to *Telemachus* his Son, and to one of the old Officers of his House; which when he had performed, with their

their assistance he put to death all those of whom he was jealous, and so enter'd again into the possession of his Estate and Kingdom.

But after all this his mind could not be in rest, because *Tyresias* the Soothsayer had informed him, that one of his Sons should one day kill him. Therefore to prevent this Mischance, his resolution was to forsake the World, and to retire himself into some desolate and solitary place, there to end his days in peace. About that time *Thelegonus*, one of his Sons by *Circe*, came to his City and Palace of *Ithaca*, to pay unto him his respects; and as he was striving to enter, there happened a great tumult, because some stopt him, from going in further, as a person that was not known. *Ulysses* at that instant stept out, and *Thelegonus* not knowing him, ran him through with his Lance, which was headed with the venomous backbone of a Sea-fish. Of this wound he afterwards died.

## CHAP. XX.

### *Of the Adventures of Æneas.*

WHEN the Men of *Troy* saw their City in a flame, and their native Country spoiled, they were forced to seek their fortunes elsewhere. Some of them with the *Heneti*, a People of *Paphlagonia*, followed *Antenor*, a worthy Captain of *Troy*. Others put themselves under the Conduct of *Francus*, otherwise named *Francion*, the Son of *Hector*, as some do

do relate. But the greatest part of the Inhabitants ranged themselves under the Banners of *Aeneas* the Son of *Anchises* and of the Goddess *Venus*, as we have already said in the beginning of the 13th Chapter. He was married to *Crensa*, one of the Daughters of King *Priamus*.

*Antenor* with his Fleet sailed into the *Adriatick* Sea, now called the Gulf of *Venice*, where the *Heniti*, who came with him, laid the foundation of the famous City of *Venice*. *Antenor* entered farther into the Land, and built the City of *Padova*, named by the *Latins* *Patauium*.

This is a  
Fable of  
the vain  
glorious  
French.

*Francus* marched as far as the River of *Rhine*, and afterwards passed into *Gallia*, amongst the *Gauls*, who have borrowed from him their name *Francois*.

*Aeneas* gathered together as many as he could save out of the burning of *Troy*, where he lost his Wife *Crensa*, carrying away his aged Father *Anchises* upon his Shoulders, with his domestick Gods, and leading his little Son *Ascanius* by the hand. In this manner he marched as far as *Antandros* a City of *Phrygia*, not far distant from the Mountain *Ida*, where his Fleet of twenty Ships was prepared and ready to set sail. When he was embarked with his People, he bent his course towards the Coast of *Thracia*, where he had a design to settle and build a City: But he was diverted from it by fearful Outcries that were heard in the place where *Polydorus* had been murder'd and buried by *Polymnestor*, the treacherous and perfidious King of the Country; as we have already taken notice in the former Chapter.

From



From thence he departed and sailed as far as *Creta*, with a design to settle himself there; but a furious Pestilence gave him such bad entertainment in this place, that he was forced to flye away; his Domestick Gods did then warn him in a Dream, that he should proceed towards *Italy*, and that there he should settle, and make his conquests. As soon as he had commanded his Sails to be hoisted up, a furious Storm drives him and his Fleet on shore, on the Island called *Strophades*, where the *Harpies*, a cruel and strange sort of Birds did mightily persecute him and his People. Afterwards he sailed along the Coast of *Epirus*, where he happily met with *Andromache*, *Hector's* Wife, who had been espous'd afterwards to *Pyrrhus*, when he passed into *Greece*. But he having divorced her, gave her in Marriage to *Helenus*, with part of the Country of *Epirus*, where he made him a Sovereign Prince.

After that *Aeneas* had been kindly entertained by *Helenus*, he receiv'd from him Instructions how he should proceed in his Voyage into *Italy*. He departed and arrived at *Drepanum* in *Sicily*, having happily past the Coast of the *Cyclopes*, where he saved a miserable fellow of the men of *Ulysses*, left there behind by this vagabond and unfortunate Prince. He passed also over against the Promontories of *Scylla* and *Charibdis* without harm.

But this place was unfortunate to him, for there he lost his old Father *Anchises*, who ended his days in a very decrepit age. *Alcestes* the Prince of the Country comforted him, by granting unto him all the assistance and favour

*Scylla pul-*  
*satis reso-*  
*nat cau-*  
*nis.*

The noise  
of the  
winds cau-  
seth the Fa-  
ble of *Scyl-*  
*la's* bark-  
ing Dogs.

that his Dominions or Abilities could afford. And when *Aneas* departed, he furnished his Ships with very good Wine, and all sorts of Provisions.

About this time *Juno*, the sworn Enemy of the *Trojans*, sent to *Eolus*, the God of the Winds, to perswade him to them let fly out against *Aneas* and his Fleet, that it might be cast away. He was reduc'd to the last extremity by this Storm, and had infallibly perish'd, had not *Nep- tunus* been displeas'd, because this Tempest had hapned without his privity or consent. Therefore he pacified the Waves of the Sea, and left the Fleet of *Aneas* scatter'd upon the Coast of *Africa*, near *Carthage*, seven years after their departure from *Troy*.

*Gens Cad-*  
*mea Sil.*  
*Ital.* The  
*Carthagi-*  
*nians*, be-  
cause they  
were of  
*Tyre*, the  
City of  
*Cadmus*.

At that time *Elisa*, surnamed *Dido*, the Daugh-  
ter of the King of *Tyre*, the Widow of *Sicheus*,  
had lately settled her self in *Africa*, over against  
*Drepanum* in *Sicily*; for when she saw her Hus-  
band murder'd by her wicked Brother *Pigma-*  
*lion*, who desir'd to get his Riches into his posses-  
sion, and when she saw that he intended the  
same Mischief to her, she embark'd her self with  
all her Riches, which this Traytor had a design  
to take, and sail'd with them into *Africa*, where  
for a vast Sum of Money she bought from the Na-  
tives as much ground as he could compass with  
an Oxes Hide, to settle there her dwelling. When  
she could obtain no more from them, she caus'd  
the Hide to be cut in very slender pieces, so that  
they were able to compass in a very large circuit  
of ground. There she lay the Foundations of  
the City of *Carthage*, which was called at first  
*Byrsa*, because of the Oxes Hide.

*Aneas*

*Aneas* and all his men went to seek protection from this Queen, who receiv'd them very kindly; she grew so amorous of *Aneas*, that she was willing to have made him her Husband, notwithstanding the resolution that she had formerly taken, to marry none after *Sicbeus*, unto whom she had devoted her heart and affections. When therefore *Hiarbas*, King of *Getulia*, her Neighbour was a Suitor to her, she sent him back with a flat denial, and by that means procured unto her self his displeasure.

But when *Aneas* had made some short stay in this place, *Jupiter* dispatch'd away a Messenger unto him, to command him to leave *Africa*, and obey his Destinies that did call him into *Italy*. *Dido* endeavour'd in vain to stop him, when therefore she saw him resolved to depart, she loaded him with the Curses and Reproaches of a furious and despairing Lover: Then having caus'd a Pile of Wood to be erected, she ascended upon it, and kill'd her self with a Sword prepared for that purpose. \* Her Body was burn-

ing in the sight of *Aneas* when he was under sail. *Virgil* relates the Story in this manner, in the Fourth Book of the *Aeneids*. In the first, he describes that furious Storm, that cast him, after his departure from *Sicily*, upon the Coast of *Africa*, where he was joyfully receiv'd by *Dido*. In the second, he relates unto this Queen the manner of the burning of *Troy*. And in the third Book he gives unto her an account of the several particulars that had happened unto him after his leaving of *Troy*, until his first arrival in *Sicily*; for the next year after he was forced by another Tempest to put into *Sicily*, when he

\* There-  
fore *Sil.*  
saith, *Fata-*  
*li Dido Sy-*  
*beles appel-*  
*litur ora.*  
*l. I. Pun.*  
*Bell.*



had left *Carthage*. At this time he paid unto the memory of his Father *Anchises* many Funeral Rites, celebrating several sorts of Plays and Combats upon his Tomb. Afterwards he left all the weak and decrepit persons, *useless* in War, with *Alceste*, with the rest of his Companions he passed into *Italy*.

He arrived very happily at *Cumæ*, where he visited the *Sybil* in her Cave, that by her means he might go down into Hell, and enter into the *Elysian* Fields, to discourse with his Father, and learn all the passages of his Life, and his future Adventures. He performed this Journey in the company of the *Sybil*, having first found the Golden Branch, which was at the entrance of Hell, and which was to be presented by him to *Proserpina*.

At his return from Hell he puts again to Sea, and sails with his Fleet to the mouth of the River of *Tiber*; from thence he went to *Laurensum*, to visit King *Latinus*, who commanded in that place. This Prince received him with all expressions of kindness, and when he understood the cause of his coming, he promis'd to bestow upon him his only Daughter *Lavinia* in marriage, because he had been inform'd by the Oracles, that the Gods had designed her for his Foreign Prince. She had been nevertheless promised to *Turnus* the King of the *Rutuli*, and *Amata* the Queen her Mother, the Wife of *Latinus*, did mightily favour him.

This happy beginning did increase very much and raise the Spirit of *Aeneas*, and caused him to forget all the Miseries that he had endured in his long Voyage of so many years. But *Juno* was

was not a little displeas'd at his felicity, therefore he sent for *Alecto*, one of the Furies of Hell, to kindle a War, and destroy the hopes of the *Trojans*.

As soon as *Turnus* had understood these passages, he gather'd all his Forces, and those of his Friends together, to march against *Aeneas*, and his *Trojans*. But their number being few, and not able to resist, the God *Tiberius* encouraged them when they were ready to faint away for fear. He advis'd *Aeneas* to ascend higher up into the Country, to the place where *Rome* was afterwards built, to visit King *Evander*, with whom he made a firm League, and from whom he obtained Succours, which *Pallas* the only Son of this Prince was resolved to lead in Person to assist *Aeneas*. He departed therefore with them to joyn with the *Trojans*, whilst *Aeneas* accepting of a favourable opportunity that was there presented unto him to engage the *Tyrrhenians* in his party, he departed into that Country to perswade them. He found them all in Arms against their King *Mezentius*, who had committed most horrid cruelties; for he did joyn and tie the living to the dead, placing their mouths, and all the foreparts of the bodies of the one against the same members of the other, and did cause them to languish to death in this most cruel and loathsome manner.

The Army of *Aeneas* in his absence suffered many inconveniencies; for *Turnus* had besieged them, and his Subjects had burnt up their Ships, which were afterwards turned by *Jupiter* into Nymphs of the Sea, at the request of the Goddess *Cybele*, who had receiv'd them into her protection.

fection! By this means the *Trojans* were forced to suffer many great evils, and were reduced to many extremities. But *Aeneas* came happily to their aid, with a strong Party of *Tyrrhenians*, and *Venus* his Mother did support their Interest with *Jupiter*, against the rage and endeavours of *Juno*. Besides, she caus'd *Vulcan* to make such strong and sound Arms for *Aeneas*, as render'd him invincible in all encounters, and inspir'd his Soul with a warlike and noble disposition, for in his Buckler were describ'd all the glorious deeds and adventures of his Predecessors, in a most artificial and divine manner.

In this War a great deal of Blood was shed on both sides. *Aeneas* was never so much concern'd as at the death of *Nysus*, *Euryalus*, and afterwards of *Pallas*, *Evander's* Son. But he revenged their deaths by the slaughter of King *Mezentius*, *Lausus*, his Son, and many others. *Gamilla* the Queen of the *Volsci*, did mightily encourage and strengthen the Army of *Turnus*. It is reported of her, that she was as generous as a Lyon, and was so light footed, that she did scarce touch the ground in running, but an unhappy blow of a Lance took away her life in the heat of the fight. Her fall did astonish all the Army of *Turnus*.

In this Encounter *Aeneas* was wounded with an Arrow, but *Venus* apply'd the Herb *Dittany* so seasonably to his wound, that it was cured in an instant. Afterwards he did so effectually encourage his Men, that *Turnus* seeing no other remedy to his Affairs and Hopes, that were almost lost, challeng'd him to fight in a single Combat, to put an end by that means to their differences.

*Aeneas*



*Aeneas* was very joyful of this Offer, therefore he encounters him hand to hand, lays him upon the ground, and kills him. After this victory, he was married to *Lavinia*, and took possession of the Kingdom of the *Latines*. He built and fortified the City of *Lavinium*, which was not far distance from *Laurentum*. *Julius Ascantius* his Son succeeded him in his Kingdom, and built the City of *Alba*, surnamed *Longa*, because of its situation; the Inhabitants were called *Albani*. That City was the Metropolis of the *Latine* People, until the Reign of *Romulus*, who laid the Foundations of the City of *Rome*, and conquer'd all the Country round about it. *Tullus Hostilius*, the third King of the *Romans*, pull'd down and level'd to the Ground the Walls of the City of *Alba*, so that afterwards there remained no signs of it.

Before we finish this Story, we must take notice, that the truth is mingled with many Fables, for it is certain, that *Virgil* relates the adventures of *Dido* only as a pleasant Fiction to adorn his Poem, for *Dido* did live, and *Carthage* was built, two or three hundred years after the ruin of *Troy*.

---

## CHAP. XXI.

Of several other famous Men, frequently named in the Heathen Writers, and not mention'd by *Gautruchius*.

I Wonder that in the last Chapter our learned Jesuite hath not mention'd a faithful Companion of *Aeneas*, who lov'd him so tenderly, that he

he could never be separated from him but by death; his name was *Achates*. In all estates he did stick close to him, and accompanied him in his greatest dangers; therefore he is stiled *Fidus*, *Achates* by *Virgil*.

See Non.

Dion. J. 13.

Vocabatur

'Αγρῶς &

ὄψις,

because he

was a good

Shepherd

and Hus-

bandman,

and Law-

giver. *Pin-*

*dar*.

His Wife

was *Anto-*

*noe*, the

Daughter

of *Cadmus*,

and one of

his Sons

was *Acteon*,

who was

torn by his

Dogs. *Æ-*

*stas velife-*

*vis solvit*

*etfist*.

*Senec.*

He reignd

in the Isle

of *Scio*.

*Theophrast.*

*Asopus* was the Son of *Jupiter* and *Clymene*; or of *Neptune*

and *Cegusa*. *Nat. Com.* He discover'd *Jupiter's* desire by the means of

*Sisyphus*, who is punish'd in Hell for his Indiscretion.

*Asopus* *Asopus*

*your* & *inter* *παραδεδωκεν* *καταυρῆ*

*Aristeus* the Son of *Apollo* and the Nymph

*Cyrene* the Daughter of *Peneas*, taught the use

of Honey and of Oil. He was a famous Shep-

herd in his time; a great admirer of the Nymph

*Euridici*, whom he pursued to have taken, but

she ran away, and was unfortunately wounded

to death by a Serpent in her flight; therefore

her Comrades sought a revenge upon *Aristeus*

for her death, by destroying his Bees, in which

he did delight. The truth is, he was a pious man

and a great Favourite of *Jupiter*, from whom he

obtain'd the *Etesian* Winds to cool the immode-

rate heat of the Summers Sun, and to prevent

the mischiefs which the Dog-star would cause in

the hot Countries, without these favourable blasts.

*Asopus* was the Son of *Jupiter*, who neverthe-

less committed Incest with his Daughter *Egi-*

*na*, for he ravish'd her in the form of a flame of

fire. Her Father *Asopus* did hasten to her affi-

stance, but to little purpose, for she prov'd with

child of *Æcus*; and *Jupiter* for his impudency

to offer to oppose him, struck him dead with

his Thunderbolts. What lascivious, what shame-

less Gods did the Heathens adore! the greatest

promoter of Incest, Murder, Villany, &c. Now

*Asopus* was the Son of *Jupiter* and *Clymene*; or of *Neptune*

and *Cegusa*. *Nat. Com.* He discover'd *Jupiter's* desire by the means of

*Sisyphus*, who is punish'd in Hell for his Indiscretion.

*Asopus* *Asopus*

*your* & *inter* *παραδεδωκεν* *καταυρῆ* *Cillimach. in Del. Hymn.*

this

this *Asopbus* was a River not far from *Thebes*, or rather a Prince, who left his name to that River. He had another Daughter named *Plataea*, whom *Jupiter* pretended to advance into *Juno's* place, only to oblige her to seek his favour, and be reconciled to him. *Hygin. Greg. Gyrald. in Historia de Diis Gen.*

*Canopus* was the Pilot of the Ship which brought *Menelaus* back towards *Greece*, when a Storm had forced him on the Coast of *Egypt*, after the ruin of *Troy*. This *Canopus* went on shore, and was stung to death by a Serpent; but afterwards the *Egyptian* Priests, having performed a seeming Miracle with his Statue, they caus'd him to be worship'd as a God, and gave his name to one of the Stars of the Firmament, and to a famous Town of *Egypt*. And hence it is that this Kingdom is called *Terra Canopi*, and the People *Gen's Canopi*. His Image was worshipped by the *Egyptians*, although it was made as a Dwarf, with a great Belly, with short Legs and a crooked Neck. *Ruffin. Eccles. Histor. lib. 14. Suidas. Vocabatur Canobus or Canopus.*

*Cephalus* was married to *Procris* the Daughter of *Hyphilus* King of *Athens*; *Aurora* was so fond of him, that she carried him away with her; but he would never consent to her Lust, because he kept for his Wife an unparallel'd Constancy; which caus'd her to send him home in a Disguise, to be an Eye-witness of his Wifes Ingratitude, and unworthiness of his faithful love, for he surpriz'd her in dishonesty; therefore he divorced her: but he was afterwards reconciled to her again. She grew in time as jealous of him, because he was wont to rise betimes, and recreate himself in the Woods in hunting. She follow'd him at last, and hid her self in a bush, to



to see if she could perceive any Female Sex come near him. When he in the pursuance of his sport, saw a Creature moving in the thicket, he imagin'd it to be a wild Beast; therefore he discharg'd out of his Bow a couple of Arrows, and struck his unhappy Wife at the Heart.

Apollod.  
lib. 2.

*Erichtheus* the Son of *Pandion*, an Egyptian born, settled in the Province of *Attica* in Greece, and taught the ruder sort of people many things belonging to the worship of the Gods. He instituted the famous Festival of *Athens*, call'd *Sacra Elusina*, in honour of *Proserpina*, as some say. The *Athenians* having chosen him their King, *Eumolpus*, Neptune's Son, made War upon him, but *Erichtheus* kill'd him, for which cause this God was mightily offended, and demanded one of his Daughters to be sacrific'd to him as a satisfaction. The unfortunate *Erichtheus* granted one, but the three others destroy'd themselves, because they had sworn not to outlive one another. *Erichtheus* afterwards was killed by *Jupiter's* Thunderbolts, and the *Athenians* honour'd his memory with a Temple and an Altar, and worshipp'd him with his Daughters, for offering themselves to save their Country from Neptune's Rage.

Cicer. de  
Nat. Deor.

Quique pre-  
mit vocem,  
digitq; si-  
lentia sua-  
det. Ovid.

Macro-  
Solin.

*Harpocrates* was the Egyptian God of Silence, the Son of *Isis*; his Statue stood near the Image of *Serapis*, with a finger on his lips, and a Wolfs Skin, full of eyes, about his shoulders. *Plutarch* names him *Σιγάριον*, and saith, that the Peach-tree was consecrated to him. Amongst the Romans, the Goddess *Angerona*, or *Voluptas*, was in the same esteem as *Harpocrates* amongst the Egyptians.

*Iphis*

*Iphis* was a famous Youth, as amorous of *Anexarete* as he was beautiful; yet she had the courage to give him a repulse, which cast him into such a fit of madness, that he destroyed himself. When his Body was carried to be buried, *Anexarete* desirous to see it, looked out of a Window so earnestly upon him, that she was turned into a Stone.

The Poets speaks of another *Anexarete*, who was by the power of *Isis* turned into a Boy. This fabulous Story is related of others as true, by Persons of credit. The Physicians say, that it is possible that Maids should become Boys by a violent expulsion of the Natural Parts. In *See Moun-*  
*Vitry in France*, *Mary Germain* was betrothed to a hopeful young Man, who was in great expectation of enjoying her for his Wife, but the poor fellow was miserably deceiv'd when the day of Marriage was come; for she happened to leap more violently than did become her Sex, and was turned from a Maid into a Boy, as my Author tells me. *taigne, 8. Essays.*

*Lycaon*, the Son of *Titan* and of *Terra*, or of *Pelasgus* King of *Arcadia*, was so cruel a Tyrant, that he murdered all Strangers that fell into his hands. *Jupiter* being desirous to know whether he were as inhuman as the report did make him, went to lodge at his House, with the rest of the Gods, in a disguise. When they were asleep *Lycaon* endeavoured to destroy *Jupiter*; but when he saw his wicked Design could not be brought to pass, he took an Hostage that was in his House, boil'd part of him, roasted the rest of his Members, and then laid him upon the Table in dishes for *Jupiter* to eat. *Ju-*  
*piter*

*Jupiter* enraged at this horrible deed, leapt from the Table, and departed with his Heavenly Company in a Thunder, leaving the King's Palace in a flame; at which sight *Lycaon* was so much affrighted, that he ran away and hid himself in the Woods where he was turned into a ravenous Wolf.

*Lycus*, the King of *Beotia*, was married to *Antiope*, the Daughter of *Nycteus*, whom *Jupiter* got with Child in the form of a Satyr. When *Lycus* her Husband perceived her in this condition, and knew that it did not proceed from him he put her away, and married *Dyrce*, who was so cruel to the poor *Antiope*, that she kept her fast bound in Chains. *Jupiter* out of compassion releas'd her, and sent her to Mount *Cytheron*, where she was safely delivered of *Amphion* and *Zethus*, Twins, who became brave and renowned Men of their time. When they grew up to Man's estate, they revenged their Mothers disgrace upon *Lycus* her Husband, by dragging him at the Tail of a Wild Horse, and by tearing his body in pieces in this cruel manner. *Dyrce* was changed into a Fountain of her name, after that she had been most inhumanly treated by *Amphion* and *Zethus*, whom we have mention'd before.

Or *Lynceus*  
or *Lycus*.

*Lynceus* was a barbarous Prince of *Scythia*, he entertained in his House a Messenger named *Triptolemus*, whom *Ceres* had sent to him to teach him how to sow Corn and till the Earth. When he had understood as much as was required for that purpose, he cruelly murder'd him, that himself might have the honour of the first Invention of such an useful Art. *Ceres* punish'd him



him, and changed him into a Beast, called *Lynx*. We have already mention'd this cruel King in another place.

*Nycteus* was the Son of *Neptunus* and the Nymph *Celene*, the Daughter of *Atlas*, *Nyctimene* his Daughter fell in love with him, and by the means of her Nurse made him drunk, and committed Incest with him. But when he came to know it, he did so much vex and torment her, that she fled away into the Woods to hide her self, and was there turn'd into an Owl.

*Tereus*, the Son of *Mars* and *Bistonis*, ravish'd *Philomela* his own Sister, after that he had espoused *Progne*, King *Pandion's* Daughter. Afterwards he was so inhumane as to cut her tongue out of her mouth, that she might not discover his Villany. *Philomela* being depriv'd of the use of that member, imploy'd her hand to write a Letter to her Sister-in-law *Progne*, and acquaint her with her Husband's Inhumanity. As soon as she came to understand it, she kill'd her Son *Itys*, boil'd him, and presented him to *Tereus* for his Supper. This cruelty cast him into such a fit of madness, that he ran to his Wife with a naked Sword, with a design to kill her, but she was turned into a Swallow, and escaped out of his reach: He was metamorphos'd into a Lapwing, and *Philomela* into a Nightingale, that yet laments for the loss of her Maidenhead.

— *Ityn huc accersite, dixit,*

*Diffimulare nequit crudelia gaudia Progne.*

*Intus habens, quod poscis, ait, circumspicit ille,*

*Atque ubi sit, querit, quærenti iterumque vocanti,*  
*&c.*

Ovid. Met.  
 lib. 6.

Titius

*Tityus*, the Son of *Jupiter* and of *Eliza*, was said to be the Son of the Earth, because he had been hid by his Father, when he was young, in the Earth, for fear of *Juno*. He was killed by *Apollo*, because he attempted to ravish *Latona* his Mother. He is now cast into Hell, where his huge Body covers, as the Poets say, nine acres of ground, and his heart is continually tormented by the beaking of Ravens. By this Fable is intimated the troubles and tortures of a wounded Conscience. No *Raven* nor *Eagle* can cause more pain by frequent beaking, than the sense of a grievous Sin, when it is not accompanied with the hopes of Gods Mercy.

---

## CHAP. XXII.

*Of the Heathen Gods, which were peculiar to several Places and Countries in the World, and who had been Men.*

I Shall not name *Jupiter*, *Apollo*, *Mercurius*, *Belus*, and other Gods, of whom we have given a sufficient account before; I confess these universal Gods had been but Men, or rather these Names of Men had been translated and ascribed to the Gods. I shall here speak of the particular Gods, who were adored in many places of the World, whose Jurisdiction did reach no further than the bounds of a Kingdom, or a City, and to whose care and protection the places where they were adored were committed.

*Psapho* was a cunning Fellow of *Lybia*, who lived in some reputation, but he was desirous of more,

more, unto which he attain'd by this act of policy. He taught secretly in his dwellings a multitude of Parrots to lay in the *Punick* Language, *Psapbo* is a great God. When they had well learned this Lesson, he sent them out into the Woods, and into the Fields; by this means it happen'd that these prating Birds, that knew no other language, by frequent repetitions, taught it to many other Birds, that divulg'd and proclaim'd it all over the Country. The ignorant People had no sooner heard them, but they believed that *Psapbo* was a God, therefore they appointed unto him in a part of *Lybia* a Temple, *Sacrifices*, *Priests*, and all other things belonging to the Worship of the true God.

*Carmelus* was the God of Mount *Carmel* in *Judea*. *Tacitus* mentions him, when he relates how his Priest did foretel unto *Vespasian* that he should be Emperor.

*Enentib* *Seir*, or, as some call him, *Enentibus*, *Plin. Nat. Hist. lib. 9. Esch.* was a God of the *Phœnicians*.

*Eptres* was the great Interpreter of the Gods amongst the *Egyptians*; he was painted with the Head of a Hawk.

*Deceps* was a Goddess adored near *Ascalon*, and represented as a beautiful Woman. *Ovid* makes mention of her, *lib. 4. Metam.*

— De te *Babylonia* narret,

*Derceti*, quam *versa*, *squamis* *velantibus* *artus*,  
*Stagna* *Palestini* *credunt* *coluisse* *figura*.

*Adad* was a God of the *Assyrians*, his Wife is thought to be *Adargatis*. *Astarte* was another Goddess of the same Country, mention'd in the former Book. *Macrob.*



Plutarch.

Suidas.

*Adramus* was the Tutelar God of *Sicilia*, as *Conisalus* and *Minerva* were of the *Atbenians*, *Cabrus* of *Pamphilia*, and *Tanax* of the *Armenians*. This Goddess did require the same Worship as *Annitis*, and *Venus Syria*, for the Maids were obliged to lose their Maiden-heads in her Temple, at her Altars, before they did dream of Marriage.

*Sosipolis Deus*, the God of the *Eleans* in *Greece*, saved a City from the fury of the *Arcadian* Army in the form of a little Child, who was changed before them into a Serpent. The sudden Metamorphosis struck such a terrour into their minds, that when the *Eleans* made a Sally upon them, they ran away.

*Jupiter* and *Apollo* were also named Σωσιπολεις, Savers of Cities.

Hesych.

Cicer.

*Palmytius* was a God of the *Egyptians*.

*Alabandus* was a warlike God of *Caria*, ador'd especially by the *Alabandenses*.

*Tenes* was the Son *Cycnus*, kill'd by *Achilles*, as *Plutarchus* informs us; therefore the name of *Achilles* was not to be pronounced in his Temple, which was in the Island of *Tenedos*.

*Coronis* was a Goddess worshipped in some places of *Greece*, in the Temple of *Minerva*. Some say that she was the Mother of *Esculapius*.

Herodot.

Pausan.

*Damia* and *Auxesia* were honoured by the command of the Oracle in *Epidaurus* in *Greece*, that their Country might be made fruitful; for before it was so barren, that it would not yield sufficient returns to the labours of the painful Husbandman.

*Drimachus*, a famous Captain of *Cbier*, was there worshipped after his death.

*Amphiarus* the Soothsayer, and *Amphilochus* the Son of *Nestor*, were placed amongst the Gods, and adored in *Attica*.

*Ogoas* was a God of *Garia*.

*Zamolxis* was the Law-giver amongst the *Getae*, as *Herodotus* saith: He studied Philosophy under *Pythagoras*. When he was returned into his Country, he taught the People the Customs and Manners of the *Greeks*, and for his good Instructions he was worshipped as a God after his death, as *Census* was after him in the same Climate for excelling in the Magick Art, in the days of *Augustus* the Emperor.

*Crephaganeus* was the God of the *Thebans* in *Egypt*, whom they esteemed immortal. *Herodotus* relates, that they only of all the People of *Egypt* did refuse to admit the extravagant superstition of other Cities, and that they would never grant divine homage to the mortal Gods. This singularity may have proceeded from those good impressions which the Children of *Israel* had left amongst them, for the City of *Thebes* was next Neighbour to the Land of *Goshen*.

*Plutarch* saith, that they would not adore any mortal God.

See Bochart. Geog. Sacr. The Land of *Goshen* was situate between the River *Nilus* and the Red Sea, next to the Province of *Thebais*.

The Name given unto this God by the *Greeks* is *Κρηα Φιν*, and with a small change of a Vowel; *Κρηα Φιν*, secretly born. From *Herodotus*, and others, we may perceive that the word *κρηα* hath been used for *κρηα*; for he calls an *Asyle* or a place of Refuge, *κρηα*, because Men do secretly hasten to save themselves in them, when they apprehend the pursuits of an Enemy. Now I conceive this name is but an interpretation of the old *Egyptian* Title given to this

this God; for the *Egyptians* did not make use of the *Greek* Tongue ordinarily, but only after the Victories of *Alexander* the Great; therefore they must have had a name proper to their language for this, as for their other Divinities. But there appears a seeming contradiction in the Titles  $\kappa\acute{\alpha}\lambda\omega\varsigma \kappa\alpha\iota \alpha\iota\omega\acute{\nu}$ , and *Immortal* and *Eternal*, which were the Attributes of Honour ascribed to this God. We Christians are taught, that these Epithets are only proper to the Son of God, the second Person in the Sacred Trinity, who is  $\kappa\acute{\alpha}\lambda\omega\varsigma \kappa\alpha\iota \alpha\iota\omega\acute{\nu}$ , secretly begotten from all Eternity in an incomprehensible manner, and yet he is Immortal and Eternal with the first Person, the Father. The sublimest Creatures can never perfectly understand or pry into this Mysterious Generation, which hath ever continued, and shall continue to all Eternity; therefore only Christ can be said to be  $\kappa\acute{\alpha}\lambda\omega\varsigma \kappa\alpha\iota \alpha\iota\omega\acute{\nu}$ , and Immortal and Eternal.

From hence we may justly conceive, that these *Thebans* had some understanding of this great Mytery, the Generation of the Son of God; and that they understood by this  $\kappa\acute{\alpha}\lambda\omega\varsigma \kappa\alpha\iota \alpha\iota\omega\acute{\nu}$ , the second Person of the incomprehensible Trinity, whom they acknowledg'd to be both Immortal and Eternal. It is certain that the *Heathens* were not altogether ignorant of the Trinity, as may be gather'd out of *Plato*, and the dispers'd Relicks of the Writings of *Sauconiaton* and *Porphyrius*. And it is said of *Trismegistus*, that he was so named, because he compos'd a treatise of the Trinity.

We may further take notice, that when this  $\kappa\acute{\alpha}\lambda\omega\varsigma \kappa\alpha\iota \alpha\iota\omega\acute{\nu}$ , our Divine *Emanuel*, was pleas'd



sed to take upon him our Nature, and was forc'd to flye for shelter into Egypt, he came with Joseph and Mary his Mother to dwell in the Province of Thebais, not far from the ancient City of Thebes, in a place which is mightily frequented by all Pilgrims that travel in those parts.

Tholesphorus was worshipped near the City of Pergama, in Asia minor, by the Command of the Oracle.

Sangus, or Sanctus, or Sancus, was the God of the Sabines, St. Austin names him Xantus, L. 18. De Civit. Dei. Cap. 19. He was their first King, and had a Temple standing in Rome. Ovid.

*Querebam nonas Sancto, fidio ne referrem,*

*An tibi semipater, tunc mihi Sanctus ait.*

*Cuicunque ex illis dederis, ego numen habebo,*

*Nomina terna fero, sic voluere Cures.*

And Sill. Italicus.

— Et Leti pars Sanctum voce canebant.

*Autorem gentis, pars laudes ore ferebant.*

*Sabes tuas, qui de patrio cognomine primus,*

*Dixisti populos magna ditioe Sabinos.*

Tages was a God of the Hetrurians in Italy, of whom Ovid thus speaks, lib. 15. Metam.

*Indigene dixere Tagem, qui primus Hetruscam*  
*Edocuit gentem, casusque aperire futuros.*

He was a pretended Child of Jupiter; he taught the rude People of Hetruria several Arts and Sciences, therefore they worshipped his Memory and his Statues.

See the Journals and Relations of the Voyages of our English, of the French and Italian Travellers into Egypt.

But some say, that he went to Alexandria, which is not far distant from the ancient Thebes.

See Lightf. Hor. Hebr. in Matth.

*Albunea* was a Goddess inhabiting near the source of the River *Tiber*, ador'd in that part of *Italy* as *Feronia* and *Marcia* were.

Virg. *Æn.*

l. 6.

*Hunc Fanno & Nympha genitum Laurente Marica.*

*Palicus* was a God of *Sicily*. *Antinous*, the great Favourite of the Emperour *Adrian*, was worshipped in *Bithynia*. *Bellus* was a God of *Greece*; *Cælestus*, or *Urania* of *Africa*. I should be too prolix if I should name all the Gods of the Heathens, worshipped in every corner of the World; what hath been said will be sufficient for the understanding of the Heathen Authors.

## CHAP. XXIII.

*Of some famous Women among the Ancients.*

THE famous Queens of Antiquity were these: *Alceste*, the Wife of King *Admetus*; she freely gave her Life to save her Husband from Death.

*Semiramis*, that warlike Queen of *Assyria*, who enlarged the bounds of the Empire, and built *Babylon*. *Thomiris*, Queen of *Scythia*, overcame *Cyrus*, and caused his Head to be chopt off, and cast into a bag full of Blood, with this reproach, *Satia te sanguine quem sumpsisti.*

There have been many of that name.

*Cleopatra* was a notable Queen of *Egypt*, the Courtezan of *Antony*, overcome by *Augustus* in a Sea fight. She caused two Serpents to sting her to death, when she saw that she could not

op.

oppose the power of the *Romans*, who were resolv'd to lead her in Triumph.

*Zenobia* was a Queen of *Armenia*, the Wife of *Rhadamistus*, driven out of his Kingdom by *Tiridates*, mention'd by *Corn. Tacitus*.

*Amalasuntha* was a Queen of the *Goths*, *Esther* of the *Persians*; *Irene* a famous Empress of *Constantinople*, who lived in the days of *Charlemain*, and govern'd the Eastern Empire. *Odras* was a famous Princess, the only Child and Heiress of *Homartes*, King of part of *Bactria*: When she was sought in Marriage, she refus'd all that came unto her, and was resolved to bestow her self upon a strange Prince, whom she had seen in a Dream, and fancied so much, that she could not be quiet until she had dispatched away Messengers to him, to fetch him into her Father's Court.

*Olympias*, the Wife of *Philip*, and Mother of *Alexander* the Great, was remarkable for her courage and bold spirit; she freely offer'd her Breast to the weapons of the Souldiers, who had been sent to murder her.

*Casara*, a noted Empress of *Persia*, caused her Husband and all his Army to become *Christians*, and mediated an agreement between the *Sophy* and the Emperor of *Constantinople*.

*Julia* the Empress was famous for her Whoredoms at *Rome*; as *Messalina*, the Wife of *Claudius Caesar*, was afterwards.

Amongst the *Amazons*, these were the most noted Queens, *Marthesia*, *Lampedo*, *Orythia*, *Menalippe*, *Hyppolite*, and *Penthesilea*, of whom *Virgil* speaks in the Relation of the Worthies of *Troy*.



*Ducit Amazonidum lunatis agmina peltis.  
Penthesilea furens, mediisq; in millibus ardet.*

*Helena* the Mother of *Constantine* was an excellent Princess, who did mightily encourage the Affairs of Christianity in the beginning of the universal Conversion from Paganism.

These are the Names of other noted Women of all Ages.

*Ælian. l. 2.*

*Sappho* did excel in all manner of Learning in Greece, but especially in Poetry: She invented a kind of Verse, which is call'd from the *Sapphick*.

*Cyborea* was the Mother of *Judas Iscariot*, *Canace* was the Daughter of *Æolus*: She is infamous for the Incest which she committed with her Brother *Macareus*. *Myrrha*, the Daughter of *Cynaras* King of Cyprus, lay with her Father, by the means of a Nurse, when he was drunk. She proved with Child by this incestuous Marriage of the beautiful *Adonis*; but when her Father understood her wickedness, he sought to destroy her; but she nevertheless saved her self in *Arabia*, where she was changed into the *Myrrh-tree*.

*Gravis incumbens*

*casto Lucretia ferro.*

*Claud. in laud. Seren.*

*Reg. Cor.*

*Tacit.*

*Lucretia* was a Noble woman of *Rome*, who was ravish'd by the Son of *Tarquinius*, and then killed her self, exhorting the *Romans* to revenge her death.

*Arria*, a *Roman* Lady, was married to *Petus*, who fell into the Emperor *Tiberius's* displeasure, so that he was falsely accus'd and wrongfully condemn'd to die. When his loving Wife saw him in this condition, she advis'd him to dispatch himself; but he discovering an unwillingness to be his own

own Executioner, she snatch'd the Sword out of his hand, and shew'd him what to do, by thrusting it into her own bowels, with this exclamation, *Pate non dolet*, Death is not painful. *Martial* hath thought her worthy of an Epigram.

*Casto suo gladium cum traderet Arria Pato.*

*Quem dedit visceribus traxerat ipsa suis :*

*Si qua fides, vulnus, quod feci, non dolet, inquit,*

*Sed quod tu facies, hoc mihi, Pate dolet.*

See *Martial*, lib. 1.  
Eplg. 14.

*Pompeia Paulina* was resolv'd also to accompany her Husband *Seneca*, who was condemn'd to dye by *Nero*.

*Lucan.*

*Faustina*, the Wife of *Marcus* the Emperor, was in love with a Fencer, and could not be cured until he was kill'd and she had drunk a draught of his hot Blood. She was the Mother of *Antonius Commodus*, who loved so much the bloody sport of Fencing in the Amphitheatre.

*Xantippe* the Wife of *Socrates* is noted for a Scold ; she was continually tormenting him with railings.

*Lais* of *Corinth*, *Phryne* of *Boeotia*, *Lais* of *Rhodes* of *Egypt*, *Pythionice* of *Athens*, *Aspasia* of *Natolia*, *Danae* of *Ephesus*, *Julia* of *Rome*, *Thais* who went with the Army of *Alexander* into *Persia*, *Lamia* of *Athens*, *Metbra* of *Thessaly*, *Celia* of *Cyrene*, *Lesbia*, *Manilia*, and *Phæbe* of *Rome*, and many more, were famous Courtizans.

*Veneri speculam alio,*  
*Sec. Anson.*  
*Q. Curt.*

*Das Cattris, das Germannis, das Celia Dacis,*

*Nec Cilicum spernis Cappadocumque toros.*

*Martial*,  
l. 7.

## O H A P. XXIV.

*Of the Truth shadowed out in the Fabulous Stories,  
according to the Opinion of Gaucruchius.*

**T**Ruth is as the Sun; it destroys and drives away all darkness of Falshood and Mistakes. Nevertheless, many of these Fables are derived from the Truth, and have been intended to set it forth: Therefore the Heathens did say, that *Cælus* was the Father of *Saturnus*, the God of Time, because *Cælum* Heaven did measure and limit our Time unto us, by its continual motions. And because Time doth run from us very fast, gives a being, and destroys all things that appear in Nature, and that nothing is able to resist its power, therefore this God *Saturnus* is represented as an old Senior, with Wings upon his Shoulders, and with a Syth in his Hand, cutting down all that is before him. He is represented swallowing his own Children with hard Stones, because Time eats and consumes the most durable Substances.

\* Some think *Janus* to be *Noah*, otherwise called *Vadimon Othorius*, &c. and that he was represented with two Faces, because he had seen 2 Worlds. See *Delp. Phinician*, of the learned *Edm. Dickinson*.

The Heathens did paint \* *Janus* with two faces, to express the Wisdom of a brave Prince, who is to judge of the Events of the time to come, from his former Experience of the time past, that he might act nothing amiss.

And because a wise man doth take notice of all things before him, without discovering or engaging himself, they did represent him by *Gyges*, who had a Ring of that extraordinary vertue, that when he did turn inwardly the precious Stone

tha



that was enclosed in it, he did see all men, and was not seen by any.

I shall not weary the Reader by a repetition of a great many more Myſteries, and of ſome formerly mention'd in this Treatiſe; only let him take notice, that the Heathens did declare how *Prometheus* had brought a polite manner of life amongſt men, and had withdrawn them from ſavage and beaſtly cuſtoms, by ſaying that he had formed them of the mud of the Earth, and firſt cauſed them to appear in the World. The Fable of *Deucalion* and *Pyrrha* hath the ſame interpretation; for it is ſaid of them, that they changed Stones and Flints into Men and Women.

The Poets relate alſo, how *Amphion* with the harmony of his Lute built the Walls of *Thebes*, becauſe he perſwaded by his fair ſpeeches all the Inhabitants of the Foreſts, and the wild People of the Mountains, to come and live together in that City. *Prometheus* taught the way of drawing fire out of the Stones, by knocking them together; therefore they ſaid, that he had fetch'd Fire from Heaven. He made his abode upon Mount *Caucasus*, from whence he did continually behold the Stars and ſtudy their Motions and Influences. Therefore the Poets declared, that *Mercurius* had bound him to this Mountain, and that an Eagle was put to conſume his Liver. By this laſt Fiction they ſignified, how the thoughts of his ſtudies did eat him up. They alſo publiſh'd, that his Brother *Atlas* bore up the Heaven upon his ſhoulders, becauſe he was a great Aſtrologer, and invented the uſe of the Sphere, which he did often handle in his life.

About

About that time *Argus* built a City, unto which he gave his own name, and because he was a most watchful Prince, and very circumspect, the Poets did give unto him many Eyes.

We have already said in the Story of *Perseus*, how he represents the qualities of a brave Commander. *Pegasus* there mention'd is nothing else, but the Ship that carried *Bellerophon* against the *Chimera*; and the Wings of *Dedalus* were nothing else but the sails of a Ship, which he invented to carry himself out of *Creta*. What is related of his Son *Icarus*, and of *Phaeton*, represents the Picture of the ambitious men; as the Stories of *Tantalus*, and of the Harpies, do shadow out unto us the Covetous, and the Syrens the Voluptuous. The Bird which devour'd the Liver of *Prometheus* did express the torments of a wounded Conscience, as well as the Furies and Discontent of *Orestes* do.

If any did excel in Goodness, Power, Authority, or Industry, he was placed amongst the Gods. By this means *Jupiter*, King of *Creta*, or of *Candia*, was advanced amongst the Gods, with his Brother *Neptunus* and *Pluto*. *Neptunus* was held for the God of the Sea, because he commanded the Fleet: *Pluto* was the God of Hell, because he invented the Funeral Rites paid unto the Dead. The Court of every King was a Heaven, and the residence of the Gods. If any happen'd to be driven from thence, he was said to be banished out of Heaven. If any did escape from an imminent danger, by flying from it, they did publish, that he was metamorphos'd into a Bird. If any hid himself in the Woods, he was said to be chang'd into a Beast,

as it happen'd with *Lycaon* the Son of *Pelæsus* King of *Arcadia*, who was pursu'd by *Jupiter*, because of his Railleries and Jestts which he cast upon the Worship of the Gods. The Poets therefore feigned that he was changed into a Wolf.

In the Fifth Chapter we mention'd the vain-glory of *Marfyas* and *Midas*; unto these we could add many more Examples to the same purpose, as of that Fanatick Raven that had a very high conceit of her self, and did continually glory in her beauty, although she was cover'd with the Feathers of other Birds. The old Ass of *Arcadia* is also noted for its vanity: It had been perswaded by the other Asses of the Country, that it did excel all the Birds of the Air in sweetness of the Voice, because it had been long accusom'd to bray with some kind of melody.

But it is sufficient to have shewn by these Examples, what use may be made of the Fables: We shall therefore take notice, that many noted Philosophers of Antiquity, labour'd to cover the shame and the infamy of their Religion, by causing the Stories of their Gods, all the actions of their lives, and the strange Metamorphoses, to pass, for *Allegories* and *Symbolical Representations*. However these things were first invented, it is certain, that during so many hundred years they were publish'd and believ'd for Truths; therefore the Heathens did acknowledge nothing more undoubted and sacred, because they had no other Religion nor knowledge of their Gods to honour them. Their Temples, their Sacrifices, and their Solemnities, were consecrated to these kind



of Divinities, as the holy Scripture, and all profane and sacred Authors inform us, as the Fathers of the *Primitive Church* of Christ did represent to the Heathens; and as some of them, after their conversion to the Faith, did openly confess.

And let us not imagine that these Fables were only Popular Errors; for the Philosophers, learned in the Mysteries of Nature, and acquainted with many discoveries of the true God, did nevertheless promote all manner of Idolatry and Superstition, as *St. Paul* informs us in his Epistle to the *Romans*, for they were afraid of the Laws of the Country, that did not suffer any to contradict them, therefore they did willingly comply with the Opinions and sacrilegious Tales of the People.

It is strange that Monarchs and the Commonwealths, full of the wisest and most excellent Politicians, have been so blind as to adore the Stars, Elements, and Princes that reign'd before them. Thus the *Chaldeans* worshipped *Baal*, otherwise named *Belus*, who had been the first King of *Affyria*. The History of *Daniel* doth also relate unto us, that the Emperor of *Babylon*, according to the Religion of his Country, did adore not only the God *Belus*, but also a great Dragon, which *Daniel* broke in pieces, to shew him who was the true God.

When the *Egyptians* were most Famous for Learning, they consecrated their Temples to the God *Serapis*, which was an Oxe marked in an extraordinary manner, because they did believe that *Osiris*, one of their Kings, the Son of *Jupiter*, had been metamorphos'd into an Oxe after his death. From hence the *Israelites* did derive their shameful custom and inclinations of worshipping Golden Calves.

At

Afterwards the *Egyptians* ador'd the Sun, and named him *Osiris*; and the Moon, and called her his Wife *Queen Isis*. They did also believe that the *Cats*, the *Crocodiles*, and the *Onions* were to be reveren'd as Gods, because the Gods went into *Egypt* to hide themselves in the shape of those things during the War of the *Gyants*.

The *Romans*, by the *Decrees* of their Senate, placed amongst their Gods many of their *Cæsars*, besides that infamous Varlet *Antinous*, the Favourite of the Emperor *Adrian*: To flatter and alleviate the grief of this Prince conceiv'd for his death, they perswaded him that *Antinous* was changed into a new Star, which appear'd about that time in the Heavens.

Therefore from hence we may conclude, that these follies and impieties were not only amongst the silly Vulgar, but also amongst the greatest Wits and noblest Men, and that they were esteem'd as Maxims of Religion in the most flourishing Empires and Commonwealths. This blindness and excessive folly will appear more plainly unto us, by that which we shall declare in the first Chapters of the next Book, concerning the Worship paid to the Heathens Idols.

Ἐργάζε φίλετιώ ὃ θεόσδοτον ἐς τρίτον ἔλθων  
 Μηδ' ἐπιλήθεο τῶν μακάρων θυσίας ἐλαρίζων  
 Πῶ μὲν ἔπι χθονίοις, πῶ δ' ἑρηνίοις, ποτὲ δ' ἀνθρώπων  
 Ἀυτοῖσιν βασιλεῦσι, καὶ ἡέρε' ὑπερπύργιο,  
 Ἡὲ θαλασσίαις, καὶ ὑποχθονίοισιν ἅπασιν, &c.

The End of the Second Book.

things during the War of the Queens.  
into Egypt to hide themselves from the face of their  
to be rewarded as God rewards the good.  
thence, and thence, and the Queen's name  
for his wife, Queen Ishtar, they did also name  
named him Omer, and the Queen named  
And with the Egyptian should the

that time in the Heavens.

ing the Woman paid to the Hephzibah Lodge in the first Chapter of the next Book, concerning plenary powers by which we shall decline blindfold and extensive tolls will appear more striking. I move, and I am now weary. This I think as Maximal Reason in the most lion- Wile and noblest Men, and that they were a- these tolls and impositions were not only amongst the silly vulgar, but also amongst the greatest. Therefore I conclude we may conclude that

[illegible]

The End of the Second Book.



# The Preface.

**T**HE knowledge of a God <sup>1<sup>st</sup></sup> necessarily require from us Obedience ;  
Worship, and Respect ; which we  
are bound in Justice to render to Him, as to a  
Being infinitely excelling all the rest, and to  
whom we owe our selves, & all our enjoyments.  
From hence proceed Religion, which is the  
sublimest and most excellent of all the Moral  
Virtues. It teacheth us how to adore our God  
with outward expressions of humility, as well  
as with inward, that we may acknowledge  
thereby his Sovereignty over us. It teacheth  
us to make our Addresses unto him by Prayer,  
as to the first source, from whence issue all our  
good things. It teacheth us to publish his  
Praises, to glorify his Greatness, and offer  
unto him Sacrifices, because he is the first  
Principle, and the last End of all his Crea-  
tures ; He is the absolute Lord of Life and  
Death. It teacheth us also for these Reasons  
to erect Temples, and appoint Days to wor-  
ship him, that we might have both times

## THE PREFACE.

and places to mind us of our obligations to him. These Duties we ought, as his Servants and Vassals, to perform with all diligence and delight.

But the Devils having banish'd from the World, the true knowledge of God, and established themselves in his room, they obliged Mankind to adore them, and their Statues, instead of God, and usurped by that means all the Prerogatives and supreme Rights of

the God-head. For unto them, all publick and private Prayers, and Vows, were directed, for them the Temples and Altars were built, and the Festival Days, the Sacrifices, the publick Plays, and such like Ceremonies, were instituted, as we shall see in this last Book of this Treatise.

OF

# OF THE HONOURS

Rendred by the

# HEATHENS

TO THEIR

# GODS.

BOOK III.

CHAP. I.

*Of the Statues consecrated to the false Gods.*

**T**H E rarest and most eminent Qualities could never free Man from the Power of Death, that buries all things in eternal forgetfulness by the assistance of Time. Therefore Images and Statues have been invented, to continue the Dead in our remembrance, and to cause them to live amongst



their Posterity, maugre Death, and its tyranical Power.

~~These Images or Statues are visible expressions~~ of Reverence; and because they have a relation sometimes to Persons of Honour, who have deserved from us our esteem, they seem to demand some kind of respect, and in procel of time they appear venerable Monuments of former Ages. But the Honour done unto them, is intended only to the Persons which they represent.

Thus in the Church, Christ is represented unto us by Images, to raise our minds to the contemplation of our Holy Saviour, and to cause the ruder sort of People to learn the Mysteries of his Life and Death. But the Heathens committed two grievous Sacriledges by erecting Statues to their Gods. *First*, They did acknowledge others besides the true God Almighty, who only is worthy of our services, and of the supreme religious respect. *Secondly*, They did esteem these material Statues as Gods, and did Worship and Adore the Works of their hands.

For we must take notice, that Idols properly are not Images of real things, but of false Divinities, or of such as were unjustly honoured as gods: therefore the Apostle informs us, that *an Idol is nothing*, which cannot be said of the Images of the Saints, because they do express Persons that are really in Being.

Besides, we must observe, that the Heathens did adore these very Idols as Divinities, which was not only the mistake of the vulgar sort of Men, but of the learned: Some of them I confess

did acknowledge the folly of such practises. This is confirm'd unto us in many places of Holy Scripture, as in the 14 of *Wisdom*, and the *Psalms*, where *David* upbraids the Idolaters, because they did worship the works of their own hands, Gods that had Eyes, and all other Members of humane Bodies, but neither Life nor Action in them. All the Prophets do agree to this, and it was in this manner that the Children of *Israel* did adore the Golden Calf in the Wildernels, and that the King of *Babylon*, with all the Grandees of his Court, did call upon *Daniel* to worship the Idol of King *Belus*. And for this Cause *St. Paul* in his Epistles, labours to make his new Disciples understand the extraordinary favour, which Christ had vouchsafed unto them, to have withdrawn them from the service of mute and insensible Idols. The holy Fathers of the Church did often upbraid the Heathens, that their Gods were for the most part nothing but Mable and Metal, which *Arnobius*, and many other worthy Persons, did acknowledge when they embraced Christianity. And *Trismegistus* also, according to the saying of *St. Austin*, did really believe, that Idols were to be worshipped and sacrificed unto, that Men might obtain Favours from them, and decline the Evils which might happen unto them.

We have taken notice of this passage, to oppose it to the Doctrine of *Calvin*, who teaches the contrary, and who publishes to the World, that the *Romanists* do imitate the Heathens, by honouring the Image of *Jesus Christ*; for he supposeth, that the Heathens did consider Idols but as the naked representations of their Gods without any other respect.

We might here mention the most Famous Idols of Antiquity, as the *Colossus* of *Rhodes*, *Diana*, of the *Ephesians*, *Minerva* of *Athens*; this last did bear in her Buckler the Image of the Workman so form'd artificially, that it was not possible to remove or deface it, without a visible prejudice to the whole Piece. But as this discourse is not proper to our design, I shall not insist upon it.

*Additional Note.*

\* Concern-  
ing this  
case of  
Consci-  
ence con-  
sult *Rai-  
nold. de I-  
dolat. Rom.  
Eccles. Sa-  
del. contra  
Burdeg.  
Martyr.  
Loc. com.  
Melan-  
stion,  
&c.*

I cannot let this Digression of the *Jesuite* pass without an Antidote. He pleads for the worship of Images, which he condemns in others; Yet he labours to justify himself, and his Religion from that foul Crime, of which the holy Prophets, and the Fathers \* of the Christian Church, do accuse the Heathens. Whereas it is plain, both by their Practices, and by the Confession of the most eminent of their Doctors, that there is no difference between them and the most superstitious Heathens: If there be, we must confess that the Papists do exceed the former in their Idolatry, and are far more prophane than the others ever were.

First, It is not difficult to prove, that there is no difference in the outward practices of the Heathens and Papists, in this particular: We need but open our Eyes, and we shall see them both Cringing, Bowing, Kneeling, prostrate to the Ground, Incensing and Offering to their several Images, all the Divine Honours that the Body is able to pay unto God. We shall see the Papists, as well as the Heathens, pour forth their Prayers



Prayers before the Statues of Wood and Metal, and expect from them assistance in time of need; we shall hear them say unto the Stock, thou art my Father, and to the Stone, thou hast begotten me. The Heathens did cut and lance themselves before their Idols, they did load them with Garlands and Flowers; so do the Papists in all the Dominions of the Pope. They crown and set them out on their Festival days, that they might oblige the People to more respect, they offer unto them their Riches: It is a common practice in Spain, for a Mendicant Fryar to carry with him the Image of the Virgin Mary joyned to his Box, that her Credit among the ignorant multitude might stir up their liberality. They do also afflict and whip themselves before their Images, cut their Bodies with Knives, and put themselves to many other needless sufferings for to please God and the Saints. We in England, that are ignorant of these follies and extravagant practises, are apt to be deceiv'd with their colourable pretences; but in this particular they are more guilty than the Heathens of Superstition, for they adore and pray unto the Images of those that they acknowledge to be no Gods, whereas the Heathens never offer'd Sacrifice nor worshipp'd any, but such as they imagined to be in the number of Gods, or such as they desir'd should be promoted to that Honour.

*Crudeles  
diis vestri  
sunt qui de-  
lectantur  
vestro san-  
guine ac vos  
impellunt  
ad vitam  
funden-  
dam, Clem.  
Alex.*

But, saith the Jesuite, the Heathens did acknowledge the Images to be their Gods, and so they adore them, which we do not; for if our Bodies do bow to a representation, our Minds do at the same instant convey our respect to the Person represented. I am certain, that the Papists can

*See what  
God saith  
to the  
bowing of  
our bodies  
to the I-  
dols, Dint.  
4. 19.  
And St.  
Hierom a-  
gainst Ruf-  
fin. lib. 1.*

*Minucius  
Feli.*

*Ἀγαλλόμεθα  
θεῖας μὴ  
στίας ἀν-  
θρώπων.*

That the  
Statues  
were full of  
a divine  
being, was  
the opini-  
on of the  
Heathen.  
It seems by  
the false  
Miracles,  
which the  
Papists do  
ascribe to  
Images,  
that they  
labour to  
perswade  
the People,  
that there  
is such a  
divine pre-  
sence or  
virtue in-  
herent in  
them.

*Council. Tri-  
dent. Sessio  
25. de invo-  
cat. vene-  
rat. & reli-*

*quis Sanctorum. Imaginis Dei Angelorum hominum Sanctorum proprie per  
se non autem tantum respectu Prototypi coluntur sunt, & quidem cultu religioso.*  
*Bell. l. 2. c. 12. Diss. Tbu. Aquinas* is of the same opinion, so are all the  
Jesuitical Writers,

not say more in this case to free themselves from  
the suspicion of folly, than a Heathen doth in  
*Minucius Felix*, where he wittily disputes with  
a Christian, and tells him, that he is not so ig-  
norant, but that he knows the power and value  
of the Image before which he falls, which is fashio-  
ned and framed by a Workman: I know, saith  
he, that the Image is but Metal or Stone, but as  
it is dedicated to represent such a God, or such  
a Virtue of God, named *Jupiter, Apollo, Mer-*  
*curius, Juno, &c.* do not think that my ho-  
belong, was image doth stop there; my thoughts do direct  
my worship to God, and his Attributes, which  
I adore, in and by such an Image. I am certain  
no Papist can say more for himself, than the Hea-  
then doth in this place. Yet these were they that  
all the Prophets do cry against. How can there-  
fore the *Romanists* reckon themselves guiltless?

Our Jesuite abuseth *Arnobius*, to make him  
approve of Idolatry against his will, we may see  
what he saith in his Sixth Book *contra Gentes*,  
The Heathens affirm, that they do not worship  
the Images, but the presence of God in them.  
For they did imagine, that a Divine Virtue was  
infused into them by a Dedication. Therefore I  
find the Heathens more rational in their practices  
than the Papists, for the former did really believe  
that which did require their Devotion; whereas  
the latter do pay the same respect by the Decree  
of the last Council, and yet declare, that they  
imagine no such excellency in them, as should  
oblige them to this humility. *Bellarmino*, their

great

great Goliath, affirms more; That the Images of Saints are to be worshipped properly, and for themselves, and not only with a relation to the Persons represented. The most superstitious Heathen cannot say more for his Idols, than this Doctor for his Images. I shall not heap up together the horrid abominations, and grievous expressions touching the Cross and the Virgin Mary, in their Hymns and Prayers, and the other extravagant opinions of the rest of their Doctors, who go beyond the Heathens in Idolatry, and in robbing God of his Sovereign Right. It shall suffice to see the unlawfulness of bowing to Images. In the second Commandment, God forbids the *Israelites* to make to themselves any graven Image, or the likeness of any thing that is in Heaven above, &c. Thou shalt not bow down to them, nor worship them. This is so plain against them, that they have thought it convenient to dash it out of the number of all the Writings that appear to the People in their own Language, and to supply the want of it, they have divided the tenth Commandment into two, to make up Ten. Which is craftily done, not to betray their own weakness, and to banish out of their Decalogue a Commandment, that accuseth them of Idolatry in such plain terms.

God will not give his glory unto another, we must not associate unto him any creature, his Divine Rights cannot without Prophanation be ascribed to any other Being; therefore unto God only we must pray and make our addresses, and as he is a Spirit we must worship him in Spirit and in Truth.

It is not impossible to represent God with any Image;



**Deut. 4. 12.** Image; besides, it is forbidden, *Moses* warns the *Israelites*, that they should not liken God unto any thing. In our Houses and Temples, the Images of God and of Christ have been esteemed, by all sober Christians, as the prophanations of the Sacred Persons which we are to Adore. Therefore the Seventh Council did forbid the I-

**Esa. 40. 18.** mage of Christ to be drawn: *Unto whom* (saith *Isaiah*) *will you liken God, or wish what resemblance will you represent him?* He hath engraven the Images of himself in the great Fabrick of the World, and in the beautiful make and disposition of all Creatures, there the invisible things of him are clearly seen, &c. Here it becomes us to adore

**Rom. 1.**

him by a continual contemplation of his Wonders, Power, Wisdom, and Goodness. All other Images of God do beget in us a mean esteem of his Greatness, and instead of benefiting the simple People, they steal away from him their hearts and affections, which is directly contrary to the design of the Gospel. They nourish ignorance and error, for there is no place in the World where so many absurdities of God, and of his Power are believed, as in *Spain* and *Italy*, where Images are worshipped. I could here mention all

**Arant. in  
Annal.**

the Fathers of the Primitive Church, and many worthy Men since, who have abhorred this abuse that is crept in amongst the Christians. *Claudius Clemens*, Bishop of *Auxerre* in *France*, opposed the Pope, and would not suffer Images in his Diocess; *Leo Isaurus*, *Constantine*, *Nicephorus*, *Leo Armenius*, *Michael Balbus*, and *Theophilus*, the Emperors of the East, have been branded with Excommunications from *Rome*, because they would not subscribe to this horrid Idolatry. And a

*Greek*

Greek Historian informs us, that when *Frede. Nicetis*  
*rick I.* the Emperour, who led his Army to the *Chron. l. 2.*  
 Conquest of the Holy Land, entered into *Armenia*, Anno.  
 the Christians of those Parts did lovingly receive *Dom.*  
 them, because the worship of Images was not ad- *1180.*  
 mitted amongst them, as amongst other Northern *Neubr. l. 4.*  
 People. I could here muster up an Army of  
 the most excellent men of all Ages, who have de-  
 tested this grievous abuse, that renders Christians  
 ridiculous to *Mabumetans*. We do not deny a  
 civil respect to the Pictures and Images of the  
 Dead, but to make them or their Prototypes  
 share in any part of that Honour only due unto  
 God, is an extravagancy that we ought to abo-  
 minate.

Besides, our *Jesuite* is grossly mistaken, when  
 he saith that the Images of Saints worshipped,  
 or unto whom men do kneel, are not Idols, be-  
 cause they are representations of real things.  
 The LXX. and St. Paul are not of his judg-  
 ment, for they call many real things *ειδωλα*, *Zenophon*  
 Idols. The word *ειδωλον* is composed of *ειδω*, *Exped. Cyr.*  
 a Face, and *δουλεω* to serve, and in all the *lib. 2. Ho-*  
*mer, Il. 6.*  
 Greek Writers it is taken for the Images unto whom *Plutarch.*  
 we pay respect and service; nevertheless, Saint *Appian.*  
 Paul saith, that *an Idol is nothing*: I conceive *The He-*  
 he borrows this Expression from the Hebrew *brews call*  
 word *אֵלִים* which signifies a thing without form, *Idols also*  
 or an insignificant thing; the LXX. upon the *Nabian, or*  
*1 Samuel 12. 21.* have rendered it thus; *Scarcely,*  
*μὴ ὄντων*; they call there, *daughl*  
 and in many other passages, Idols of the Hea- *Gods. For*  
 thens, *τὰ μὴ ὄντα*, things that have no Being, *Jupiter*  
 which relates rather to Images than to the O- *was nam'd*  
 riginals. The Images therefore of the Hea- *Stercoribus*  
 thens *by the*  
 thens *Heathens.*

thens had no being, that is, no real being, as they imagined them to have, no power, no virtue, no Soul nor motion, they were things void of life and action. They were but Wood, Stone, or Metal, that could neither hear nor deliver us. And are not the Images of the Saints of the same kind? τὰ μὴ ὄντα, things without Soul, things void of sense and understanding! What qualities do the Papists fancy in them, that cause them to excel the Idols of the Heathens? But if our *Jesu-ite* will needs apply this τὰ μὴ ὄντα to the Originals of the Images, I am afraid the Saints will be found included in this expression. I will say no-

S. Barbara,  
S. Katherine,  
S. Christopher  
&c.

Isa. 63. 16.

We may find this,

τὰ μὴ ὄντα

applied to the Dead,

and buried in the 42

Gen. 36. 30.

Jeph is not,

etc. there-fore this

expression

is proper to be said

of all the deceased

Saints.

thing of many that are now adored in *Rome*, who were never in being, unless in the fancy of some dreaming Monk, or of a Religious Romanicer. It is certain that the Saints, as they are represented unto us, are not in being, their Bodies have been consumed long ago into ashes. Their Souls are at rest, but unable to hear our prayers and groans, or to yield unto us any comfort. To what purpose therefore do we make our addressees to these τὰ μὴ ὄντα, or worship those, that are not able to receive our respects, or make any returns? Is it not better according to God's express command, to humble our selves unto him, who is every where, and in our need call upon his mercy, who hath promised to hear us for Christ his sake.



CHAP. II.

Of the Edifices and Temples dedicated to the  
HEATHEN GODS.

THE Pagans did commonly boast of seven  
famous Structures, that were named, *The  
Seven Wonders of the World*. The first was the  
*Wall of Babylon*, and the pleasant Gardens  
which *Queen Semiramis* planted: About this  
Work three hundred thousand men were conti-  
nually employed for many years. The second  
was the Labyrinth of *Egypt*, described by *Hero-  
dorus*, in which 16 large Apartments or sumptu-  
ous Pallaces were built, to answer the 16 Govern-  
ments or Provinces of *Egypt*: There were in it so  
many ways and artificial walks, that it was no easy  
matter to find the way out again. *Dedalus* took  
his Model upon this, to build his Labyrinth in  
the Isle of *Crete*. The third wonder of the World  
was the Pyramids of *Egypt*, which were of a  
prodigious height, six hundred thousand men  
were busy in the building one of them, during  
the space of twenty years, as was commonly re-  
ported.

Vide Mar-  
tial Epig. I.

Pyramids is  
an Egypti-  
an build-  
ing, like a  
spere Stee-  
ple.

Plin. lib.  
36. c. 5.  
Herod. l. 8.  
Str. l. 13.

The next was the *Mausoleum* of *Caria*, which  
*Queen Artemisia* built, as a Sepulchre for her de-  
ceased Husband *Mausolus*, she enrich'd it with  
so many rare Ornaments, that it was esteem'd  
one of the greatest Wonders of the World. All  
Monuments of this kind have since been called  
\* *Mausolæa*. This Queen lov'd her Husband so  
much, that besides this Edifice which she erected  
for him, she caus'd the ashes of his consum'd Body

\* *Mausolæ-  
um* a fa-  
mous mar-  
ble Sepul-  
chre of 45  
Cubits  
high, 411  
foot about  
supported,  
with 36  
curious  
Pillars.

to be put into a cup of Wine, and drank them, to give him a lodging next to her heart.

*Colossus* is an Image or a Statue, see Page 30.

The *Colossus* of *Rhodes*, which we have already mentioned, was reckon'd amongst these Wonders of the World.

The Sixth, was the Statue of *Jupiter Olympius*, made by *Phidias*, of an hundred and fifty Cubits high: the head was of pure Gold, but the od was of Brals.

But the greatest Wonder, and incomparable Work, was the Temple of *Ephesus*, dedicated to *Diana*. A hundred and twenty large Pillars were to be seen there, every one of them had been the sole enterprize and work of a King, who was resolved to make his Piety and Magnificence appear upon his Pillar.

The Temples all over the World, were also stately. I shall not offer to number them; it is sufficient to know, that Princes and Nations employ'd their Riches and ingenious Inventions of Architecture, only in building Temples to their Gods. In which there were always to be seen three Altars: The first at the entry, where the Victims were offered and burnt; the second, in the middle; and the third at the end of the Temple, in the inclosure call'd *Adytum*, and *Sacrarium*, or *Secreta*, and *Penetralia*. Upon these two last, only perfumes & sweet scents were usually burnt. In this place Beds and Cushions were commonly placed, called therefore *Lectisternia* and *Pulvinaria*, that the People might sit and lean upon them in the Feasts, which were there dedicated to the Gods. The Officers of this Ceremony were named *Epulones*. And as these Gods were but of an inanimate substance, of wood, of stone, &c, they could neither eat nor drink, as *Daniel* prov'd

## Chap. 2. to the Heathen Gods.

388c

to the King of *Babylon*, in the Temple of *Belus*; so that all those rare dishes of meat that were offered, did turn to the advantage of these wretched Ministers, who fed instead of their Gods upon the Dainties that were consecrated to their service.

### Additional Note.

In this last Chapter, these following particulars of the Wonders of the World are omitted, which may deserve our knowledge.

The Walls of *Babylon* built by that Warlike Queen *Semiramis*, of a fat Clay only found near *Euphrates*, were very large and high. *Plinius* speaks of 200 Feet in height, others of 250, and some of 300. But the ordinary opinion is, that they were 50 Cubits high, and so broad, that two or three Chariots might go upon them in a breast without danger. *Diodorus* saith, that they were 300 or 350 *Stadia* about, and 5 *Stadia* high, that is about 22 English miles. This stately Wall, and the great Bridge that did reach over the River *Euphrates*, this Queen caused to be built as some say in a year, therefore nam'd *Affiduous labor*. *Mart.* l. 1. Ep. 1. Mile Eng-

The Pyramids of *Egypt* remain to this very day, if we may believe the Travellers that have lately been in that Country, but they are mightily defaced by time. There were three of them; the greatest was built by *Chefnis* King of *Egypt*, as a stately Monument of his Power, and to be his Sepulchre after his death. It was placed about 16 English miles from *Memphis*, or *Gran Cairo*: It was about the length of 6 acres of Land in height, as *Diodorus* an eye-witness affirms. An Italian Traveller speaks of 250 degrees high, and that it is built of a hard *Arabian* stone, every one being about 30 Foot long. *Chefnis* was torn in pieces in a Murd'ring of his People, and could never obtain the

*Stadia* is a Furlong which is half a quarter of a Mile English.

*Sand's Journal.*

1440 foot high. *Viz. Lev. Belus*



The *Istratites* were  
employed  
to build  
the Pyra-  
mids, as  
some think,  
from  
hence is  
the Prov.

*Ayurli*  
A vile fel-  
low.

\* *Labyrin-  
this*, an in-  
tricate dis-  
course.

*Art. Thom.*

*Philoftrate*

*Art. Thom.*

*Art. Thom.*

*Art. Thom.*

*Art. Thom.*

*Art. Thom.*

*Art. Thom.*

*Art. Thom.*

*Art. Thom.*

*Art. Thom.*

*Art. Thom.*

*Art. Thom.*

*Art. Thom.*

*Art. Thom.*

*Art. Thom.*

*Art. Thom.*

*Art. Thom.*

*Art. Thom.*

*Art. Thom.*

*Art. Thom.*

*Art. Thom.*

*Art. Thom.*

*Art. Thom.*

† The  
Workman  
was *Podas*  
the *Atheni-  
an*, saith  
*Josephus*.

the honour of being interred in this Sepulchre. His Brother *Cephus* succeeded him, and imitated his vain-glorious actions, in erecting another, lesser than the former, four Square. The last was built by King *Mycerinus*, or as some say by the famous Strumpet *Rhodope*. Upon this appears a great head of black Marble, of 102 foot round about the Temples, and about 60 foot high from the chin to the crown of the head.

The \* Labyrinth of Egypt was built by *Menis*, or *Mamus*, King of that Country for his Tomb. It is described by *Herodotus*, as that of *Crete* is by *Diodorus*, who saw it in the time of *Julius Caesar*.

The *Colassus* of *Rhodes* was made by *Chares* of *Asia minor*, in the space of 12 years, and was dedicated to the Sun. It cost about 44000 pounds English Money, and was placed at the entrance of the Harbour of the City, with the right foot standing on the one side of the Land, and the left on the other; between the legs the tallest Ships with their Masts enter'd into the Haven. When it fell down to the ground by an Earthquake, few men were able to embrace the little finger of this prodigious Statue.

The *Mausoleum* of Queen *Artemisia*, was built by four of the most excellent artificers of that time. It was square, four hundred and eleven foot round, and 45 Cubits high: The Square looking East was finished by *Scapas*, that towards the West by *Laocares*, the Southern by *Tymotheus*, and the Northern by *Briax*. Upon the top another Workman placed a great Brazen Chariot, with many wonderful and curious inventions.

The \* Statue of *Jupiter Olympius* was the neatest of all these Works: It was erected by the *Eleans* a People of Greece, and placed in a Temple dedicated

to *Jupiter*, which was enrich'd afterwards with many curious Representations, and excellent Statues. This of *Jupiter* was sitting in a Chair half naked, but from the Girdle downward he was cover'd; in the right hand he held an Eagle, and in the left a Scepter. \* *Caligula* endeavour'd to transport it to *Rome*, but those that were employ'd about it, were frighted from their Enterprize by some unexpected accident.

The Temple of *Diana* at *Ephesus* was first begun by *Ctesiphon*, and seated (for fear of Earthquakes) in a Marsh ground: It was 425 Foot long, and 220 broad, and 127 stately Pillars were in it. It was rebuilt by *Alexander's* Command by his Engineer, who laid the Foundations, and design'd the ground of the City of *Alexandria* in *Egypt*; his Name was *Dinocrates*.

Several other places were remarkable, rich and stately, were dedicated to the Heathen Gods, the Temple of *Athens* to *Minerva*, and another in the same City to *Mars*, where the Judges did meet to examine Causes of Life and Death. The Capitol in *Rome* consecrated to *Jupiter* Imperator, upon Mount *Tarpeia*, was a famous Edifice, the richest and the most noted in all *Italy*: It was beautified with the Statues and Images of all the Gods, with the Crowns of Victory, and with the Spoils of the Nations conquer'd by the *Romans*. It was seated in that most eminent place of the City, by *Tarquinius Priscus* and *Servius Tullius*, two Kings of *Rome*, and afterwards mightily enlarg'd by the following Generations. \* The Temples also of *Neptune*, *Vulcan*, *Saturn*, *Mars*, *Esculapius*, *Hercules*, *Vesta*, and that of *Janus*, are noted by the Authors to have been brave Structures, worthy of the Roman Grandeur;

The upper part uncover'd signifieth how he's known to the Angels, but the lower part covered signifies how God hides himself in his works to the inferior Creatures.

*Suidas.*

\* *Sueton. in*

*vita Calig.*

*Παρθενον*

*Επιστην μεν*

*λιν πολιν Ιο*

*χαιρις Επ*

*ση του πολ*

*νου Αμφο*

*νιδε του*

*κοινο. Dionys.*

*in Descrip.*

*orb. Num.*

826.

*Acts 17.*

\* There

were 424

Temples in

*Rome*, be-

sides other

Chapels &

holy Places

dedicated

to the Gods.

\* *Templum* deus; as also the *Pantheon* consecrated to all the signifies the Heavens, or the Air where these Religious Houses set apart for the Service of the Gods. \* *Templum*, from *templando*, or *templando*, signifies an Edifice dedicated to a God, where the Image of a Divinity was to be seen and worshipped, and which was to be Consecrated by the *Augures*, with Prayers, in the presence of all the People. *Edes* was an Edifice dedicated to a God, but not consecrated in such a solemn manner as a Temple.

*Cael Rhodig*  
*Vide Corneli*  
*um Tacit.*  
lib. 4.

*Sistere fan-*  
*num vel es-*  
*fari Tem-*  
*plum*, is to appoint a place to build a Church, which was done by the *Augures*.

*Inaugurare templum*, to consecrate a

Temple, or begin to offer Sacrifices in it.

\* It is called *Sacellum*.

It is now taken for a Vestry.

*Aditus* signifies an Entry.

*Fanum*, à *fando*, to speak, because there the People were instructed in the Mysteries of the Heathen Gods, or because their Oracles were given, and the God was made to speak by the crafty Priests.

*Delubrum*, signifies sometimes the Place where the Image or Statue of the God did stand, and sometimes a Temple dedicated to more than one Divinity. \* *Edicula*, is a diminutive of *Edes*, a holy House; some think it to be a little enclosure, where the Image of a God was to be worshipped, open on the top.

These were the Names of the Places where the Heathens did pay their Devotions to their false Gods: But besides these Names, there are several other Corners and Parts of holy Houses that we must not omit; as *Sacnarium*, which is the holiest place of the Church, or that where every one had not liberty to come, as we may see in *Cicero pro Milone*; which place if you compare with that of *Claudian*, lib. 1. *de Raptu Proserpinae*, *Adytis gavisae Cybele profilitis*, it will appear, that *Adytum* and *Sacnarium* is the same in these places. *Donarium*, is the place where the Gifts offered



offered to the Divinities were placed, called in *Alia. var.*  
 Greek *ἀνάθημα*. *Lucus*, is a Grove, planted so *Hist. l. 2.*  
 thick with Trees near some Temples, that it *c. 20.*  
 appeared very dark: There the Heathens were  
 wont to worship their Gods, which the *Israelites* *Porticus;*  
 imitated. *Ara* was a little Altar, upon which *or Pronaos*  
 the Beasts were burned to their Inferior Gods. *was the*  
*Altare quæ*  
*si alta area;*  
*the Altar:*  
*Altare* was the higher Altars, dedicated to the  
 Superior. They were built of Stone, and con-  
 secrated to a certain Divinity, by a form of  
 words oft-times engraven upon it. But when  
 they had not the conveniency of Altars, in a ne-  
 cessity upon a sudden, they cut Turf, and rais'd  
 it from the ground to offer their Sacrifices upon  
 it, as *Sil. Ital.* witnesseth:

*Cespite de viridi surgunt properantius Arae.*

*Scrobiculus* was a round Pit, having in the mid-  
 dle a little Altar, about which the Blood of the  
 Sacrifices ran. \* *Focus* is a domestick Altar, con-  
 secrated to domestick Gods, or a Chimney. *Tho-*  
*lus* was a place in the middle, or on the top of the  
 Temples, where the Soldiers did hang up their  
 Arms, and dedicate their Spoils, and where the  
 Pictures were plac'd, as may appear by this ex-  
 pression of *Statius*, *Figamq; superbis arma Tholis.*

Now these Edifices dedicated to the Honour  
 of the Gods, were not all of the same Fabrick;  
 some were built with open Roofs in the middle,  
 others were shut as our Churches. The *Persians*  
 had none for their God *Mithra*, who is the *Sun*;  
 therefore he was worshipped in a Grove.

And the first Generations of Men had neither  
 Temples nor Statues for their other Gods, but  
 did worship towards Heaven in the open Air.  
*Socrates* was therefore accused to adore the

It was a  
Precept of  
Zeno the  
Philoso-  
pher, *ὁ δὲ Ζήνων μὴ  
δοῦναι δομεῖν.*  
*Diog. Laert.*  
in *vita Ze-*  
*nonis. Por-*  
*phyrius.*

Clouds, because he thought it dishonour to an infinite Being, such as it becomes Man to adore, to be shut within the narrow limits of a Temple, or to be represented by a vile Image. And when Idolatry was increas'd to its highest perfection, some Divinities were worshipp'd without Temples, or in such as were open on the top, that the Worshippers might have a clear conveyance of their requests and groans, to the place where they were suppos'd to dwell. We shall find this distinction, that the Altars and Temples were consecrated to Cœlestial Gods, and to those that were admitted amongst them; the *Foci*, or Chimneys, to Earthly, or *Penates*; and the Caves, Dens, and low Huts, to infernal Gods, and to the Nymphs and Field Divinities, as *Homer* takes notice, *Odyss.* 13.

*Ἀνέχεσθαι δ' αὐτῆς, ἀνίσταν ἐπιτάλιον ἡερεσίδης  
Ἴερον νυμφάων; αἱ Νηϊάδες χαλκόνισαι.*

*Curt. lib. 4.  
cap. 11.*

*Petron.*

And it is remarkable, that the Heathens were wont to curse their Gods when they receiv'd any overthrow, and bless them at any signal deliverance. Besides they did often bind them with Chains, when they were besieg'd by any Enemy who worshipp'd the same Divinity, for fear that the God should be perswaded by their prayers and promises to desert them in their need, and assist the Besiegers: Therefore the Satyr persuades youth, *Patiemur statuarum ritu Pannas & vincula.* This wisdom is practis'd in *Spain* amongst the *Papists*, they often bind the Images of their Saints with Cords, when they receive not the Favours which they pray for and expect.

Unto these Statues of the Gods, Criminals did fly, when pursued by an Enemy, as it was esteem'd an Impiety to offer any injury to those that

that did embrace the Feet of such a Statue, because they suppos'd that such a person was receiv'd into the protection of the Divinity.

*Divum amplexa Simulachra tenebant.*

*Virg. Æn. l. 2.*

*Τὴν χεῖρα τῷ στήθεϊ προσεγγίζων. Lucian of Demosth.*

*Virg. Æn. l. 12.*

To the infernal Gods they pray'd with hands downwards.

The Heathens ador'd their Idols with Heads cover'd, standing, kneeling, or prostrate to the ground, they kissed them by pressing their lips with their Hands, and casting them up to them, they pray'd with Hands lifted up turn'd towards the East, *illi ad Surgentem conversi lumina solem aut fruges manibus falsas.*

### CH A P. III.

#### *Of the Sacrifices offered to Idol Gods.*

THE Devils, sworn Enemies of God, and of his Glory, were not satisfied with the Offerings of the Fruits of the Earth, and of all manner of Creatures, that were commonly sacrific'd to them; but they were so barbarous as to require also humane Victims, Men and Women to be butcher'd, and burnt alive upon their Altars.

*Virgil* informs us, how *Aeneas* chose eight young Gallants out of the Prisoners he took of the Enemy, to sacrifice them to the Gods of Hell for the sake of *Pallas* deceas'd. This custom hath been in use also amongst the *Romans*, as well as other Nations of the World. The Parents did sometimes dedicate their young Infants to Household Gods, for the good of the rest of the Family. The *Scythians*, who inhabited about that part that is named *Taurica*, did sacrifice to their *Diana* all Strangers, whose unhappiness it was to fall into their hands, as we have seen in the Story of *Orestes* and *Iphigenia*. *Bacchus* also had an Altar



in *Arcadia*, upon which a great many young Damsels were beaten to death with bundles of Rods. This was also practis'd by the *Lacedemonians*, who scourg'd their Children in honour of *Mercury*. The *Germans*, and the *Cimbri*, sacrific'd also Men, after they had cruelly tormented them. Some of the Heathens chose the aged, to cast them into a River to please their Gods, and to free themselves from the trouble of their Companies, especially when they grew decrepit and useless, therefore they were called *Senes depontani*. The People of the most Northern Climates, did dress for them a Feast, where they made merry with their Friends, and then they crown'd them with Garlands, and cast them down from the top of a high Rock into the Sea. *Cæsar* in his *Commentaries* speaks of the ancient *Gauls*, who did trim up a great Statue made of Branches of *Ozier*, and then filled it with Men alive, to burn them together to their Idols. *Alexander ab Alexandro* makes mention of *Aristomenes*, who in a Sacrifice caus'd 300 Men to be slain in honour of this God. Many of them offer'd their own Children, which was an ordinary practice amongst the *Egyptians*, and the People of *Palestine*. The Holy Scripture doth reproach it to the *Israelites*, who were so vile, as to imitate these abominable inhumanities, in causing their Children to pass between two fires so often, till they were miserably scorcht. They also shut them up in a hollow Idol of Brass call'd *Moloch*, which was red hot; and whilst these innocent Victims were consuming in this manner, they sounded Trumpets, and beat Drums, and other Instruments, that the people might not hear the complaints and outcries of these poor crea-

creatures; therefore this place was call'd *Tophet*, that is, a Drum. *Achaz* and *Manasses*, Kings of *Judea*, were so wretched as to cause their Children to pass through this Fire: From hence we may see, unto what excess of impiety and wickedness they were arriv'd by the Devils persuasions. The Sacrifices that were offer'd for the deceased, were no less inhumane, for many Nations observ'd this Custom at the Funerals of Persons of Quality, to kill and burn with them such as had been acceptable to them in their lives, and such as were judg'd able to do them service in the other World. Some did take in War as many Prisoners as they could, to sacrifice them at this time, as *Virgil* tells us; and *Homer* relates, how *Achilles* butcher'd twelve *Trojans* to *Patroclus* his dear Friend. Also that famous Gladiator *Spartacus*, who was so industrious and daring, as to raise an Army of Slaves in *Italy*, and to march against the People of *Rome*, forc'd 300 of his Prisoners of War to kill themselves in honour of his Captains slain in the fight, to procure unto them the favour of the infernal Gods. This cruel Ceremony became so ordinary amongst the *Romans*, that scarce any of the Chieftains of the Commonwealth, or of the Emperors died, but several thousands of Gladiators follow'd them.

Now there were several kinds of Sacrifices amongst the Heathens. When they were made for the increase of the Fruits of the Earth, which was done after they had led the Victim round about the Fields, the Sacrifices were nam'd *Ambarvalia*, or *Amberuales hostiæ*. Sometimes they offer'd a hundred Beasts at a time, as a hundred Oxen, and this was call'd *Hecatomb*. We shall not insist upon this different kinds of Offerings, but

Others went about the City, and were nam'd *Am-burbales hostia*.

proceed to the principal Ceremonies that were commonly observ'd.

First, a choice was made of Animals, according to the dispositions of the Gods unto whom the Sacrifice was to be offer'd. For *Mars* lov'd no Creatures, but only such as were furious and warlike; as the Bull, which was not lawful to be sacrific'd to *Jupiter*. *Neptunus* affected the Horse and the Bull. The He-Goat was dedicated to *Bacchus*, because it is a Creature that spoils the Vineyards. The Cows were kill'd in honour of *Ceres*, and of *Juno*. The She Goats were offer'd to *Diana*, and the young Kids to *Faunus*, &c.

\* Then it was este-  
med *eximia*  
*victim*, i.e.  
*perfecta in-*  
*tegra, sine*  
*macula*,  
Stat. l. 3.

\* *Vocaban-*  
*tur* *Κεῖθαι*  
*μεθ' ἀλῶν*  
*μαμυμῶν.*  
*Talibus o-*  
*rantem di-*  
*Etis aramq;*  
*tenentem.*

Virg. 4.

*Æneid.*

At home,  
they pray-  
ed holding  
the Posts  
of the Door  
or the Ta-  
ble, which  
were con-  
secrated to  
the *Pena-*  
*tes*.

They were to be very careful to see that the Victims had no blemish nor spot, therefore it was to pass through a Ceremony call'd *Lustration*.

\* This was also practis'd with them who were present at the Sacrifices. If they had any natural default the Herald gave them notice, by crying, *Procul este Prophani*.

Afterwards the Priest took a lump of burnt Corn, bruis'd with Water and Salt, nam'd \* *Salsa fruges*, or *mola salsa*, or *libum adorem*, or *pium far*: Sometimes he took Meal mingled with Salt, to cast it upon the Victim; for without this, no lawful Sacrifice could be performed.

At last, when the Beast was kill'd, it was laid upon the Fire, whilst those that did offer it were to hold their hands upon it, and pray with the Priest; afterwards Wine was poured into the Fire. If it was an *Holocauste* all was consumed in the Flames, otherwise a part of the Beast was laid aside for the Priests, and the other for them that did give it.

After this, they danc'd round about the Altar, singing Hymns and Songs in honour of the God unto



unto whom the Sacrifice was made. In these Hymns were three Stanza's or Parts: The first, called *Strophe*, was sung in turning from East to West; the other, nam'd *Antistrophe*, in returning from the West to the East; then they stood before the Altar and sang the *Epode*, which was the last part of the Song. All this while it concern'd the Priest to be wonderfully intent about his business. The Herald was wont to forewarn him by these words, *Age quod agis*; as he did the people in the beginning, by telling them *favete linguis*; thereby he signified unto them, how every one was to hold his peace. In Greece, they proclaim'd the word *Ἐσπνεῖτε*; to advise the Assistants not to utter any thing that was undecent or unproper to the business in hand. Both Priest and People were very attentive and mindful of their duty, as may appear by that memorable passage of *Val. Max.* who relates the story of a Priest, that suffer'd the flesh of his Arm to be consum'd by a burning coal, rather than to interrupt the Sacrifice with any other action not relating to it.

*En Deusest  
Deus est a-  
nimis sin-  
guisq; fave-  
to. Ovid.  
Met. lib. 3.  
Sacra facit  
vates sin-  
ora faven-  
tia sacris.  
Propert. l. 4.  
Eleg. 6.*

*Additional Note.*

There was a great difference in the order and manner of the ancient Sacrifices. The chief was between the honours offer'd to the superior Gods, and between those that were paid to the Infernal, the Maritime and Terrestrial Gods.

First, The Superior God did require high Altars in eminent places, and their Temples were to be built upon such high ground, that they might without any impediment receive the first rays of the Sun's rising upon our Horizon. The Priest was to appear in a purple or white Gown, and before he approach'd the Altar, he was to wash his hands in pure water. The Heathens fancied

*Dionys. lib. 3. diæres.*

Therefore they were reprov'd by Ovid. *Ab nimum faciles qui tristia Crimina cadis flumine tolli posse putatis aqua*. J. 2. fast. *Virg. Ecl. 8.* This they borrowed from the Jews, and most of their Ceremonies: See Court Gentil. of Theop. Gale. *Pocula lustrabant sulphure, & aqua pura, & aliquando cum ovis, & pisce.* *Aeneid d. Aeneas dicitur dominum sacrificium dicitur* Hom. *Od. 1. Nu. 3. 12.* Sueton. in *Julio Cas.* *Sil. Ital. 1.* from hence comes *imolatio*, a sacrificing. This custom is call'd *libatio*, bare, to fuste.

fancied that this washing did cleanse at the same time the Soul from its defaults, and render it acceptable to the Gods. He did then lead the Victim to the Altar, with Garlands and Ribbons upon his own and the Beasts head, follow'd by a crowd of People, who were also adorn'd about their heads with such Crowns as were most pleasing to their God; and the Priest did tye round about the Altar a new woollen thread, named *vitta lanea*, or *laneus orbis*. The Purveyor of Wood had a care to provide such as was acceptable to the Divinity. They were to wash the Victims all over, and to purify the Vessels with Onyons, Water, Brimstone, and an Egg. It was the custom, when Sacrifices were to be offer'd to Jupiter, to offer some preparatory things call'd *Præcidanea hostiæ*, to the Dæmones or Angels, that they might intercede and convey the Prayers safe up into the presence of God: If they did not seem happy by some unlucky sign that appear'd, they did then offer others, which were call'd *Succidanæ hostiæ*, to force the Divinities by these repeated Devotions to favour them with their blessings. The Victim that was presented, was to remain near the Altar a little space of time, during which the Priest offer'd a set form of Prayer to *Janus* and *Vesta*, then he mark'd the Beast with his Knife from Head to Tail, and if it appear'd unruly, and unwilling to stay there longer, they imagin'd that God would have none of it, therefore they did fetch another. After these, and other frivolous Ceremonies, the Priest laid upon his head and back his *mola salsa* mingl'd with Frankincense, and did himself taste of a Cup of Wine, causing the assistants to do the like. The remainder he pour'd between the horns of the Beast, taking from

from that place a few hairs, which he cast into the fire, and this was call'd *Prima libamina*. The Priest then commanded an Officer to kill the Beast which he did by striking him down, or cutting his throat. The Assistants did then help to flea him, light the wood, and do other inferior offices, while the Priest or *Soothsayer*, with a long knife, turn'd the bowels up and down to observe them better, & to tell his Judgment, for it was not lawful to touch the bowels with the hands. They then offer'd the entrails to the God upon a Lance, and to the Sea Divinities they did cast them in the waves. *Extaque salsos porriam in fluctus*, Virg. *Æn. lib. 5.* \* After this the Priest cast some Frankincense in the Fire with Wine, and took a part of every member, which his Ministers had cut out in a or *porricere*, are proper to express this action. \* *Vocabatur At ille Fibras tractat ac fata inspicit. Et adhuc calentes viscerum venas notat.* Sen. in *Thyest. act. 3.* Dionys. *Halicarnass. lib. 7. ver. Antiqu. Ab-*

Platter call'd *Discus*, or *Lanx*, to cast it into the flames. This action was nam'd *Litare*, to appease or satisfy with Sacrifices. Whilst this was burning, the Priest, and the person that gave the Victim, did jointly make their Prayers to the God, with their hands upon the Altar. Afterwards they went aside with the Assistants to Feast upon the remaining part of the Beast, singing the Praises of their God. After the Banquet they return'd to the Altar, and cast into the flames the morsels of meat that were left, with the tongue & some wine, and then return'd thanks to the God for the honor and advantage of sharing with him in the Victim offer'd to him. The solemnity was concluded at Rome with Prayers to *Janus* and *Vesta*, the Gods unto whose protection the Empire was chiefly recommended.

These

He that gave the Cup round was nam'd *Presulcor*. *Non thura desunt non sacer bacchi liquor.* A. Sen. *Thyest. act. 1.* Wine was unlawful in the Sacrifices of *Ceres*. *Plautus. i. e. sissiculare. Reddere extra aradum.* *Sex agnas immolavi, nec tamen potuit litare.* Plaut. *Virg. Æn. l. 8.* *Stuckius de Sacris.* They offered sacrifices also to their deceased Friends, a barren Cow was kill'd; blood with wine was poured forth.



The hair of the living cut off, and offer'd unto them, These sacrifices were perform'd in this manner in honour to the superior Gods, unto whom they pray'd standing, as they did to the Infernal sitting.

The Gods of the Air requir'd some alteration in their Sacrifices; for the *Heathens* ador'd them with musical Instruments and melodious Songs, more than the former. The Maritime Gods were

worshipp'd near the Sea, and the blood of the Victim was reserv'd in a Platter, to be pour'd forth into the salt water, which was not practis'd in the Offerings of superior Gods. Unto infernal Divinities, sacrifices were perform'd in the night; their Beasts were black, and they were offer'd to

them in some Cave or dark place, unless it be to *Pluto*, whose Sacrifices did differ from the *Cæstial* only in this; that instead of Wine they pour'd Oil in the Fire, and the Priest was cloath'd in black; whereas it is certain, that in the Sacrifices

of the superior Gods, the Priests appear'd always in white, as *Ovid* tells us, *lib. 3. amor. Eleg. 13.* and *Horace l. 2. Sat. 2.* *Virgil* takes notice, and so do many of the *Greek* Poets, that the Gods

delighted in the number Three; therefore they did three times drink in honour of their Gods, and walk'd round the Altar thrice.

Unto the Nymphs and Divinities of the Fields, the Heathen usually offer'd Milk, Honey, and sweet Wine in their Sacrifices: And to the Male Gods they usually kill'd Male Beasts, and the Females to the Goddesses.

These are the Vessels us'd in the Sacrifices, and the proper Names that are found in Authors for things, with which we are not acquainted.

*Thuribulum* was a long Pot like unto a Pitcher, in which Frankincense was burned.

*Præfericulum*, a Vessel of Brass not much unlike the former.

*Sym-*

*Nocte Sere-  
na concidit  
ad magicos  
hostia pulla  
deos. Tibul.  
l. 1. Eleg. 2.*

*Et nigra  
vestes cor-  
pora vestra  
tegunt. O-  
vid.*

*Terq; novas  
circumfelix  
eat hostia  
fruges. Virg.  
Georg. l. 1.*

*Numero  
Deus impa-  
re gaudet.*

*Εἰς τρεῖς ὁ  
θεὸς ἡμεῖς  
ἐστέον  
ἰγυαλίστα-  
τα, &c.*

*Apollon. l. 3.  
Arg. num.  
859.*

*Θυρίβηλον.  
Or Prafer-  
culum.*

*Sympulum*, was a little Cup, out of which they did drink in the Sacrifices.

*Capis* and *Capula*, was a Cup with Ears.

*Candelabrum*, a Candlestick.

*Patera*, an open Dish or Platter.

*Secepsita*, was a large chopping Knife with a long handle, to cut off the heads of the Beasts.

*Dolabra*, was another cutting Instrument.

*Enclabria*, were Vessels of Brass put upon the Tables of the Gods.

*Aspersorium*, a Vessel with small holes to sprinkle the Holy-water.

*Aquiminarium*, or *Amula*, a Vessel proper to keep Holy-water.

The diminutive of

σίου.

Καμίδης.

Καυδιστήριον.

Vocatur

Græc. κα-

καυδιστήριον

σίου.

Πίλινος.

Græc. αμ-

μύλον.

## CHAP. IV.

### Of the Priests to the false Gods.

THE Heathens had always Priests, that is, certain Persons dedicated to the service of the Gods, to render their Sacrifices and Religion more stately: These had the oversight of the things offer'd to their Gods, and the care to keep the Holy Vessels and Instruments.

The *Curetes* or *Corybantes*, who were also call'd the *Gauls* of *Phrygia*, were the Priests of *Cybele*, as we said in the 2d Chapter of the 1st Book. *Vesta* had her Vestal Virgins establish'd at Rome by *Numa Pompilius*, who gave unto them their manner of living, their Laws, and commanded them to keep always burning a Fire, dedicated to this Goddess: For, as *Florus* takes notice, he appointed this holy Fire to keep a continual Watch and Guard for the safety and defence of the

the Empire, as God had the Stars that shine in the Firmament, for the good of the World.

They ran naked about the streets, and barren women did strive to touch 'em, fancying a blow from them able to render 'em fruitful. See *Juv. Sat. 2.* They were nam'd *Crepi à crepitu Scutorum*, and *Germani* by *Cicero*. *Ancile vel ancilum virgines saliares*, were certain Maids appointed to Dance with these Priests.

*Creabantur à populo Comitibus curiatis.* A. Gel. l. 15. cap. 27.

There was another sort of Priests call'd *Lupercales*, instituted by *Evander*, in honour of *Pan*; and *Romulus* chose the Children of *Acca Laurentia*, to offer Sacrifices for the happy increase of the Fruits of the Earth: Unto them therefore, and their Successors named *Fratres Arvales*, the people did make their addresses on such occasions. *Numa Pompilius* establish'd in *Rome* many sorts of Priests, to give more Splendor and credit to Religion, and the Worship of the Gods. The Priests of *Mars* were the *Salii*, because they perform'd their Devotions always in skipping. They were intrusted with that little Buckler nam'd *Ancile*, which was sent from Heaven as a Token, to confirm unto the *Romans* the Empire of the World; whilst that was safe, the Commonwealth was to suffer no harm, but to continue in Prosperity.

Not to trouble the Reader with all the distinctions and several kinds of Priests, we must take notice, that the Kings did exercise the Office of Priest, that it might appear more honorable; and in the Sacrifices there was an action proper for 'em to perform. Therefore *Numa* fearing that in process of time the Kings might come to neglect it, by reason of the weighty Affairs of War, that might otherwise employ them, he establish'd to every God one to supply the King's place, nam'd *Flamen* or *Filamen*, from a woollen thread that was usually tied about their Temples.

These *Flamines* bore the name of their several Gods unto whom they were consecrated: *Jupiter's* was call'd *Flamen Dialis*, and the chief of *Mars*, *Flamen Martialis*, &c.

The



The *Flamen* of *Jupiter* was the most honourable, therefore he was admitted to wear a white Hat, with a purple Gown, call'd *Trabea*, which was the cloathing only of the Gods, Kings, and Augures, or Soothsayers, in performing their Office.

When Kings were banish'd out of *Rome*, one of the Priestly Order had the Name of a King whilst he was doing his Function, that the People might not fancy that there was something wanting amongst them in the worship of their Gods, therefore they acknowledged a Royalty in their Sacrifices, but none in the Government of the Commonwealth.

In *Rome* Priests were establish'd, not only to serve in the Temples, and at the Altars: Some of them were appointed for publick Affairs of State. As the *Feciales*, who were to assist in Treaties of Peace made with Foreign Nations. It was not lawful to conclude any business of Peace or War, until they had pronounced it just. When the War was intended against any Nation, the chief of these Priests call'd *Pater Patratus*, was sent to declare it. And when the Articles of Peace were concluded, he appear'd before the Altar with a Hog at his Feet, which he knock'd down, desiring the Gods, that those who did break the Treaty by any Act of Hostility might perish miserably, as that Hog.

There were also in *Rome* several sorts of Soothsayers, whose Office was to foretel things to come, and to enquire into the Will of the Gods, when any business of importance was in consultation. Some of them named *Haruspices*, drew their conjectures from the sight of the Entrails of the Victims, offer'd to the Gods.

The

*Oianóno-  
soi.*

*Cicero l. 2.  
de Divinat.*

*Aul. Gell.  
l. 6. c. 6.*

The *Augures* did prophesie by the flying and motion of Birds, in this manner : The Soothsayer ascended upon some eminent place, with the *Augural* Robe upon his back, and in his hand a crooked staff call'd *Lituus*, with which he limited a certain space in the Air, nam'd *Templum* ; the Birds that flew within this space, intimated the things desir'd, and they were call'd *Priepetes* : but the other Birds that were consulted when they did sing, were named *Oscines*.

The *Romans* did esteem the left hand unfortunate, when therefore the *Augures* did perceive the Birds fly on this hand, they had no favourable esteem of the business about which they consulted.

*Horat. l. 3.*

*Teque nunc laevus vetat ire picus.*

These were the Birds commonly observ'd by Soothsayers, the Crow, the Raven, the Mag-Pie, the Vulture, the Eagle, the Stork, the Cock, the Pigeon, the Swan, the Owl, the Sparrow, the Wren, the Scritch-Owl, and the \* Bee-Eater. *Infustus bubo dirum mortalibus omen.* The Eagle and the Pigeon were always esteem'd foretellers of happy Successes.

\* A Bird that  
hunts after  
Bees in the  
hot Countries  
*Ovid. l. 5. Met.*  
*Sueton. l. 2.*  
*T. Livius l. 2.*  
*Senec. l. 8.*  
*Τὸ θάνατον  
λαχάρου  
ἐκφυλίζοντο  
κόροναι τῶν  
τῆς μετανοῦς  
αἰνὰ πῆρε  
κνήσαντα  
ὕψι ἐπ'  
σκαρμύδων  
ἰσχυρὴν ἀνίστατο  
βουλάν.* A-  
pollon. *Argo-  
nant. l. 3.*  
*Num. 929.*  
*Certant ad-  
dicere sortes.*  
*Ovid. Met.*  
*lib. 15.*

It belong'd also to the Office of the *Augures* to judge of all unusual accidents, and to interpret the Will of the Gods intended by them, as Thunders, Fires, Flames, Monsters, Voices, Inundations, Prodigies, &c.

It was also the custom of the *Romans* to divine by little Chickens, while they were feeding ; if they greedily devour'd their meat in such a manner, that a part of it did fall again to the ground, they esteem'd it a most happy sign. This was call'd *Terripavium*, or *Tripudium solistimum*, because when the meat fell back again, it struck the

the ground: If these Pullets did eat nothing or but slowly, they interpreted it for a dangerous sign. This is that which caused the Roman Armies to march or stay, and govern'd the Empire: for it was not lawful to resolve upon any business of importance, until these Oracles had been consulted.

But *Numa Pompilius* established above all these Orders of Priests, a Society, or College of eight *Pontiffs*, with a Chief, who was supreme. His Office was to regulate all Ceremonies, that did belong to the Worship of the Gods: he had in his custody the Books of *Sybilæ Cumana*; She was one of those Virgins, who shew'd an innocent life, in the midst of the corruption of the Heathens. They being all inspir'd from Heaven, foretold many of those things, that relate unto Jesus Christ, and the chief Mysteries of his Life. But the Heathens did shut their Eyes to these truths, so that they never came to understand these Predictions till the preaching of the Apostles, when they left Idolatry.

In this Discourse of the Priestly Orders, we have only mention'd those that are proper to the Romans and that were in greatest credit Amongst the Greeks, and other Nations of the World, there were some that did the same offices. *Diodorus Siculus*, *Julius Caesar* in his Commentaries, *Strabo*, *Berosus*, and others, do mention sufficiently the *Druids*, who had an inspection into all that relate to the Worship of the Gods amongst the Gauls. They were so cruel, that they ordinarily murdered men upon the Altars of their Gods. At the end of the year, their custom was to go with great reverence and gather branches and leaves of Oak, to make a present to *Jupiter*, inviting all the People to the Ceremony by these words, which

*Bonis avi-  
bus vel  
malis avi-  
bus aggredi  
aliquid, to  
undertake  
any thing  
with a  
happy or  
unfortu-  
nate omen.  
Prov. T.  
Livius 2.  
Plutarch.  
\* Named  
Amalthæa.*



they caus'd to be proclaimed, *Come to the Oak branches. The new year.*

These *Druids* had the tutoring of young Children, who commonly remained under their discipline, and in their keeping, about twenty years. They taught them many *Verses*, which they caus'd them to learn by heart, without the assistance of any Writing. Those who had not been instructed by these *Druids*, were not esteemed sufficiently qualified to manage the Affairs of State. In their General Assemblies, they practis'd that which *Pliny* relates of the Storks, which usually tear in pieces the last that comes to their Meeting, to oblige the rest to be more diligent. This Spirit of cruelty, natural to the Devils of Hell, did appear, not only in the Sacrifices of these Men, but also in their Schools; for it is reported of one of their Doctors, named *Herophilus*, that he taught Anatomy in his life, over the bodies of seven hundred living men, which he opened, only to shew the secrets and wonders of Nature in us.

*Additional Note.*

The Superstitions of the Heathens were invented at several times, and by divers persons. It is probable, that *Javan* the Son of *Japbet*, might establish a Religion in *Gracia*, where he fix'd; but I cannot imagine, that *Noah*, unto whom some do attribute the names of *Janus*, *Saturnus*, *Gallus*, *Vertumnus*, *Oenotrius*, &c. should leave his Vineyards and Plantations in *Asia*, to seek others in *Italy*, unless he had been forced out of his Habitation by his Sons, which is not likely: therefore as *Javan* first planted in *Gracia*, and establish'd Religion there, we must imagine, that after the confusion of *Babel*, some did settle in *Italy*, and appoint the Worship of the True God; for several Writers assure

assure us, that the first Men of the World had neither Image, Statues, nor any visible representation to adore: In process of time, it is likely Religion was neglected in Italy, by Parents, who rather minded their worldly affairs, than the eternal Concern of their Childrens Souls. When the Country was filled with Inhabitants, *Saturnus* arrived out of *Crete*, and taught the People a Religion suitable to the weakness of their capacities, & to the ignorance which he found in them. The Posterity of *Ham* that planted in *Egypt* and *Africa* first brought in the Corruptions of Idolatry, as we may read in *Herodotus*, how the Ignorant *Phoenicians* borrowed them from thence, and recommended them to the *Greeks*, who taught them to the *Romans*, and so they spread by degrees all over the World. *Evander* is said to be the first, who established a Priestly Order in Italy. Afterwards *Aeneas*, *Romulus*, and *Numa Pompilius*, did increase the number of Religious Men, according to the number of the gods whom they worshipped. When *Rome* was in its Zenith of Glory and Power, these were the names and offices of their Priests; of which I shall not mention the *Corybantes*, the *Luparcales*, the *Vestal Virgins*, and those that are named before.

*Porcius* and *Pinarius* were the Priests of *Hercules*, so named of two old men called *Positius* and *Pinarius*, who were the first that entered into the office.

*Titii Sodales* were the Priests of *Apollo*, as *Farn.* upon *Lucan* images, they were properly Soothsayers, who did foretel from the motion of certain Birds the events of time to come, as may appear by *Tacit. Annal. lib. 1.* Others imagine, that they were the Priests of *Tatius* the King of the *Sabins*, who had been Canonized by *Romulus* for the

*Herodotus.*

*Rosinus.*

*Sil. Ital.*

*Rosin. l. 3.*

*c. 4.*

*Lucan.*

*Phraf. lib.*

*1. in fine.*

question. 1. 5. Priest of the Emperours deified, were properly named *Sodales*, *Augustales*, *Flavii*, &c.

Tacit. in  
Anal.

There were several sorts of *Flamines*, the chief, was that of *Jupiter* call'd *Dialis*, who had many extraordinary privileges, and a great power in the City.

Salios duo-  
decim Mar-  
ti gradivo  
Legit, &c.  
T. Liv. l. 1.

\* The Du-  
umviri

were un-  
der the  
chief

Priest ap-  
pointed to

keep the

Books of

the Sybils,

qui fata

Deum se-

cretaq; Car-

mina ser-

vant, Lu-

can. 1.

Pharsal.

\* Vocaban-

tur Trium-

viri Epulo-

res. Rosin.

Ant. Rom.

lib. 3. Var-

rol. 6. Cel.

Rhodig.

var. Left,

D signatur

was he

who did

order the

Funeral.

The next was *Flamen Martialis*, of *Mars*, who was to be of the Family of the Senators, as *Volcanalis* was of the Plebian Race. Every God had a *Flamen* or Chief Priest in process of time.

*Salii*, were the Priests of *Mars*; their Governour was named *Magister Saliorum*.

\* *Duumviri* and *Decemviri*, were those that sometimes kept the Books of *Sybillæ Cumena*, in a Chest of Stone in the Capitol. When they were burnt with the Temple, these Men were continu'd and increas'd to fifteen, therefore they were call'd *Quindcemviri*. It did belong to their Office to celebrate the Secular Solemnities.

\* *Epulones* were the Overseers of all sacred Banquets, appointed by the *Pontifices*.

*Camilli* and *Camillæ*, were under Officers in the Sacrifices.

\* *Æditumus*, or *Ædituus*, is he that kept the Temples, and Keys in his possession.

*Popæ*, are the under Officers, who did tie the Beasts in the Sacrifices. They were also called

*Vicunarij*.

*Præfica*, are the Women that were hired to weep for the dead.

*Vespa* and *Vespillo*, was he that did place the Urns or Ashes of the Dead in the ground.

*Pater Patratus*, the chief of the *Feciales*, did declare the War, by casting upon the Land of the Enemy a Lance bloody at the end: Therefore

*Ovid. lib. 6. Fast.*



*Hinc solet bast a manu belli prænuncia mitti,  
In Regem, & Gentes cum placet arma capi.*

The College of Chief Priests was over all the rest. Their *Pontifex maximus*, the first of their Order was created by the People, until the time of the Emperors, then this title was annexed to the Chief Magistracy. When the Emperors became Christians, they were call'd *Pontifices maximi*, until the time of *Gratianus*, as *Zosimus* informs us. This order was not subject to any Magistrate, they commanded over all Priests, and appointed the Ceremonies belonging to the worship of the Gods.

*Plutarch* calls them *superiores* in *Numa*. They were eight in number, afterwards there were fifteen *Pontifices*.

The Books of the *Sybil*, so often mention'd in Authors were three: She was a Prophetess who dwelt in a Cave near *Cumes* in *Italy*, far from all acquaintance & society with Men. When she had compos'd 9 Books Of the time to come, she brought them to *Tarquinius Priscus*, to be sold, and askt about 300*l*. for them, which he refused to give; she burnt 3 of the Books, and requir'd yet the same price, but the King would not disburse so much; she went away, and burnt 3 more, and return'd to demand the same rate for her Books, which when the King had well consider'd, by the advice of his Soothsayers, he gave her the money. In all difficult occasions these Books were examin'd by order of the Senate. We have yet some fragments of this *Sybil*, gather'd out of several Writers.

*Folium recitare Sybilla.* *Juvenal. Sat. 8.* Her Oracles were written upon the leaves of a Tree.

There are 9 or 10 *Sybils* in all: they Prophesied concerning Christ so plainly, that we have cause to suspect the *Greek Verses* that bear their name, to be written after our Saviours Death. There have been *Sybilla Persica*, *Lybica* mention'd by *Euripid*. *Delpbica*, *Cumana*, *Erythraea*, *Samia*, *Tyburnina*, *Hellepontica*, *Phrygia*, and *Cumæa*.

\* *Albunea* vocabatur.

## CHAP. V.

Of Festival days, that were appointed in Honour of the Gods.

THE Festival Solemnities of Heathens were suitable to their belief and fancy of the gods; and the Ceremonies which they us'd were nothing else, but expressions of things, proper to the Divinity, whose Festivals they kept: As we have already taken notice, when we spoke of *Cybele*, and of *Bacchus*. In the Festival of *Ceres*, her Worshippers ran up and down with lighted Torches in their hands, because that she in this manner ran about the World after her Daughter *Proserpina*, to seek her out. The Inhabitants of *Eleusis* in *Greece*, appointed this Ceremony, that was to be acted only by Women, who in the Temple of *Ceres* committed a thousand shameful pranks. And because *Ceres* did not reveal her secrets, or discover her design, until she heard of her Daughters welfare, it was not lawful to declare, what was acted in her Temple, during the Festival. We cannot without blushing speak of the liberty, that the *Roman* Dames took in the Festivals of *Venus*, and of *Priapus*. In some places, on the days consecrated to *Pallas*, Goddess of War, the Damsels were commanded to meet together, and fight one against another, until some fell dead on the ground. At *Rome*, in the Festival of the *Lupercals*, the Priests ran naked about the streets with Goat skins in their hands, because heretofore the *Romans* did happily recover their Beasts, when they ran in this manner after

*Notabo qui*  
*Ceres sa-*  
*crum vul-*  
*garit arca-*  
*na, &c.*

*Horat. l. 3.*

after the Thieves who had driven them away, whilst they were sacrificing to the God *Pan*; whose Priests were named *Luperci*, from the place where his Altars were erected, call'd *Lupercal*. *Lupercal* was the place where *Romulus* and *Remus* were nourished by a *Sheep*.

The *Saturnalia*, were Festival days instituted at *Rome*, in honour of *Saturn*, in the month of *December*; whilst they lasted, the People sent gifts to their Friends, and Slaves did Lord it over their Masters, and commit many extravagancies and disorders.

The *Greeks* were mightily addicted to the observance of these Festival days, as the *Athenians* in keeping their *Panathena*, that were appointed in honour of *Minerva*.

The *Egyptians* consecrated their greatest Solemnities to the God *Apis*, or *Serapis*, which was an Ox, bearing upon his Hide some particular marks; He was to live a certain number of years; and then the Priests drown'd him in the River *Nilus*, and all the Land did mourn and lament for his death, until another was found with the same marks upon him, which caused an universal rejoycing all over the Country, express'd by all manner of Sports and Banquets.

Thus other Nations dedicated Festivals in honour of their Gods, to such as were proper to certain places, called *Indigetes*, as also to their Domestick Divinities, and to those Illustrious Men, who were enrolled among the number of their Gods. These last when they were consecrated, by an *Apotheosis*, were also named *Indigetes dii*, because they were freed from all wants of earthly things.

The *Consecration*, was a Ceremony invented by the *Romans* in favour of their Emperours,



unto whom they paid Divine Honours. The manner of it is thus described by *Rosinus*, and by *Herodian*; The Body of the Emperor being buried according to the usual custom, his Effigies of Wax was plac'd at the entry of the Palace, upon a large bed of Ivory, sumptuously adorned: the Physicians did visit it during 7 days, and treat it as if it were alive in the fit of sickness. In the mean while all the Senate and Nobility of *Rome* were present in mourning Habits. When these days were expired, he was held for dead: herefore they transported him to a publick place, where the Magistrates quitted their Offices, there the new Emperor was wont to ascend upon a high Pulpit, call'd *Rostra*, because it was adorn'd with the Sterns of Ships taken from the Enemies in Sea-fights; here he made a Funeral Oration in honour of the Deceas'd. Afterwards they carried this Image of the Emperor out of the City, to the Field of *Mars*, where a pile of *Aromatick* wood was erected to burn it: In the mean while the *Roman* Gentlemen did ride round several times in order. At last the new Emperor, with a Torch, set the pile of wood in a flame; at the same time an Eagle was dismiss'd from the top of it, which was imagined to carry the Soul of this new God into Heaven.

When this *Apotheosis* or *Consecration* was ended, the People did Feast and divert themselves with all manner of sports. And this day was appointed as a Festival day, to be employed in particular Sacrifices, or in Feasting before the Gods, as we have said in the second Chapter; or in seeing all sorts of plays.

*Additional Note.*

The Festival days of *Rome* were many; these were the chief; the Kalends of every month were dedi-

dedicated to *Juno*. On the first of *January* the *Romans* sent gifts to their friends, with good wishes for their health. In this Month were the *Agonalia* dedicated to the God of Action.

*Sterne*  
New-years  
gifts.

*Carmentalia*, were in honour of *Carmenta*, *Evander's* Mother. In the following Months were the *Terminalia*, consecrated to *Deus Terminus*. The *Idus*, or the 15th day of *March*, in which *Julius Caesar* was murdered, was nam'd *Parricidium*.

\* *Lemuria*, in which they did Sacrifice to the *Hobgoblins*, was in *May*.

\* They  
were instituted by  
*Romulus*  
after the  
murder of  
his Brother  
*Remus*,  
and call'd  
*Remuria*.  
*Ovid*, l. 5.  
Fast.

*Bellonaria*, were the Festivals of *Bellona*, in which the Priests did offer to her nothing but their own blood. *Lucan*. lib. 1. Phras.

— *Quos sectus Bellona lacertis*

*Sæva movet* —

Every God had a Festival appointed for him, called by his name; *Ovid* in his Fast. mentions them all.

*Juvenilia*, were appointed by *Nero* at the first shaving of his Beard.

*Liberalia*, were Festivals distinct from the *Bacchanalia*. *Macrob.*

*Caprotine nonæ vel caprificia*, was the Festival of Maid Servants, who had then particular privileges granted them.

*Robigalia*, was the Festival of *Robigus Deus*.

*Lustralia*, were Festivals observed every five years at the review of the Tribes, and of the People of *Rome*.

Five years  
is called  
*lustrum* à  
*lustrandum*  
*populum*.

*Charistia*, were days appointed for Kindred to meet and make merry.

In *Rome* every God had a holy day set apart to worship him, call'd therefore by his name. From hence is deriv'd the custom of consecrating certain days to deceased Saints in *Rome*.

In

In Greece, as well as in Rome, there were many noted Festivals, τα Ἄλῳα celebrated by the Husbandman in honour of Ceres.

*Theoxenia*, were dedicated to all the Gods: Ἀνάμια to Castor and Pollux: Ὀσκόφωρ to Minerva, unto whom the Youths and Girls offered ὄχας, branches with Grapes hanging upon them; Νεφελία were Sacrifices where the use of Wine was unlawful: Διωνεία were in honour of Hercules; Βακχικά of Bacchus at Athens, as the θυοπαγία, Χύτροι was a remarkable day in Athens, in which they did boil the seeds of all manner of Vegetables, which they afterwards offered to Bacchus and Mercury for their deceased friends. Also the Panathenea at Athens, and the Panhellenia, all over Greece were noted Festivals.

## CHAP. VI.

Of the Plays of Greece, appointed in Honour of the Heav'n Gods.

THE Plays and Combats, in which the Youths exercised themselves anciently, were not invented only to fit Men of War, or to divert the People, but they were instituted in Honour of the Gods, whose Festivals were kept with such kind of sports. Therefore they began them in sacrificing to the Gods, and finished them in the same manner. Besides, *Homer* tells us, how in the Temples they exercised themselves at many petty plays, when he speaks of those, who did handle the Dice before the Altars of *Minerva*. He informs us how *Palamedes* invented in the Siege of *Troy*, the Play of *Chefs*, not only to entertain Souldiers



Souldiers in action, but also to instruct them in the craft of War; so that this was receiv'd instead of the Play of *Dice*, which remained afterwards amongst none, but the rascality of the Army; for Persons of Quality did commonly pass the time away with this sort of Play, which was also used in the Temples of the Gods.

Amongst the Combats and publick Plays, besides the Instruments of Musick, and Songs, there was the running in a Race, one of the most ancient and chief of the Exercises. The next was skipping. The third was the casting of the Stone, or of the Bar, which was of Iron or of Brass, round, and of a considerable weight: they who did cast it highest, or farthest, won the Prize. The fourth kind of Play was Wrestling, when two Antagonists, anointed over with Oyl, and all naked, strove to cast one another to the ground. \*The fifth was the Dispute at Cuffs, the Combatants, named *Pugiles*, tyed about their hands hard thongs of an Oxes Hide, called *xerides*. These last Plays were nam'd *Gymnici*, because the Parties did fight all naked. *Palæstra* was the place where they exercis'd themselves to attain to a perfect Activity. The Masters, who taught there, were called *Gymnastæ*. Some were wont to act in five sorts of Plays, they had therefore in Greek the name of *Pentastletæ*. Such as overcame were stiled \**Pan-cratiastæ*. This word is taken also for a strong Wrestler.

The four General Assemblies, or sacred Games, that were so famous in Greece, and that were kept constantly at appointed times for a long while, did consist of no other Sports. The most illustrious and Chief were the *Olympick Games*, instituted by

*Hercules*

*Το μὲν αὖ-  
διδασκίαν  
ἀποκατα-  
στήσαντες  
Πάτριον  
παλαιόν  
ἐν δὲ τῷ  
ναυτικῷ  
πλῆθος, &c.  
Vide ampli-  
us in Nau.  
Dion. lib. 37.  
circa vers.  
160. Βαρύς  
λίθος, vel  
ξύλον.  
Harpagion  
was round  
and rolled  
on the  
ground.  
Sive Harpa-  
gion manu  
pul. versum  
in raptu.  
Mart. in l. 4.  
Πύλαιον, i.  
either the  
place or the  
exercise.  
Eide Hæm.  
Iliad. 23.  
n. 766.  
Το μὲν αὖ  
τοῦτο  
the place  
where they  
did learn.  
Πύλαιον, i.  
the five  
sorts of  
Combats.  
\* Ἀπὸ τῶν  
τῶν πανκρα-  
τίων. Because  
they did  
employ all  
their  
strength.*

*Hercules*, in honour of *Jupiter Olympius* near the City *Olympia*, in the Province of *Elio*. There the Conquerours receiv'd no other reward than a Crown made with a Branch of an Olive-tree: Every five years they met upon the place. Afterwards the *Pythian Games* were consecrated to *Apollo*, in remembrance of the Serpent *Python*, that was kill'd by him. In these the Conquerours were crowned with *Lawrel*. The *Isthmian Games*, dedicated in the *Isthmus* of *Corinth* to *Neptune* were appointed by *Theseus*: There the Conquerours were crown'd with a *Pine-tree*, as *Plutarch* affirms. Some say that they were dedicated to *Palaemon*, the God of the Havens: I conceive that both opinions may be true, for *Neptune* and *Palaemon* are sometimes *Synonyma* in the *Greek Poets*, however they were both Gods of the Sea; *Neptune* of all, *Palaemon* only of the Harbours and Sea shores.

The fourth sort of Games, kept in the *Nemean Forest*, were instituted in honour of *Hercules*, who had so valiantly overcome a *Lion* in that place. Some say that these last Games were ordain'd in remembrance of *Archemorus*, the Son of King *Lycurgus*; for when the men of *Argos* did march with *Adrastus* against *Thebes*, the Nurse of this little Prince having laid him down upon the grass, near a *Smallage plant*, to shew the Army where they might recover some water, they being extremely afflicted with thirst in this place, a great Serpent in the mean while killed him. *Adrastus*, and the Captains of his Army, after this mischance appointed these solemn Games in honour of the Child, to be celebrated every five years to comfort his afflicted Father *Lycurgus*, commanding that the Judges should appear in mourn-

mourning, and that the Conquerours Crown should be of Smallage. At last after a certain number of years; Besides these five kinds of Exercises, named *Pancrete*, or the *Quinquertium*. The Horse-race was added, and the running with Chariots, which was perform'd in an *Hippodromus* call'd *Stadium* because of its length, that was of one or more Furlongs; as also *Circus*, because it was of an Oval Figure; from hence these Sports were nam'd *Circenses* in Latin.

Hence the Proverb, *Herbam dare, to acknowledge the Victory.* *Στάδιον, or ἀγῶν.*

The *Circus* of the *Olympick* Games, had the River *Alpheus* on one side, and the other was Armed with naked Swords stuck in the ground. The place from whence the Runners departed was named *Carceres*, and many times there was nothing but a Line, or a small Cord, stretch'd before them, to keep in the Horses, that waited for the Signal to run. In this manner they were kept in together, until they departed towards the Butte, where an *Obeliscus*, or low Pillar was erected. They were to run 7 times round about it before they could deserve the Prize. \* And if it happened by mischance, that these Chariots in turning round, did but touch at the Pillar, or at the other Chariots, they were immediately broken to pieces, they were drawn so furiously.

The Cord was put in the hands of two Images of *Mercurius*, call'd *Hermuli* or *Hermetes*.

\* *Ἀλλὰ ἐλθόντες πύλας ἐν μὲν ἀθῶνι οὐρανῶν ἐλάττω ἐν ἰσθμῷ ἀγῶνι ἱερῶν.*

They who ran on Horse back, did often lead two together; they were so dextrous and so nimble, that in the race they sometimes skip from one Horse to another; for that cause they were named *Desultores*, or *Desultories*. From hence it is, that the Romans did borrow their Proverb, *Desultorie natura homines*, that is, Men of a changing Nature. Some intelligent and wise Persons were chosen in these Games, named *Hellonodicks*, to be Judges, and to assign the Prize.

*Νον. Dionys. l. 37. num. 214. It is called Naufragium jacere in Circo.*

*Ἐλαττο- το δίκαις.*



to him to whom it was due. They who obtain'd the victory, were receiv'd in State into the Cities of their Habitations. It was the custom to cast down a part of the Wall, for them to enter in, with more Glory and Pomp.

About this time there were in Greece, *Atletes*, or Combatants of incredible strength, as *Milon* of *Grotone*, and *Polydamus*. *Arrichion* was another, who is mentioned amongst the Pictures of *Philostatus*. Although this last had been cast to the ground, in a condition ready to breath forth his last gasp, he did nevertheless destroy his adversary, and deserve the Prize of the Combat.

*Milon* carried a Bull of two years old, upon his shoulders all along the *Stadium*, and then knock'd him down with a blow of his Fist: Besides, it is reported of him, that he eat up the Beast the same day. He held a Pomegranate so fast in his hand, without bruising it, that no body was able to take it from him. He stood upon the decline of a little Rock, with his Feet close together, and no one was able to remove him from thence: but at last, having undertaken in a Forest to separate with his hands, two parts of a Tree sit in the middle; he partly perform'd his enterprise, but they came together so suddenly, that he was caught between them in such a manner, that he could never free himself, so he was there devoured by Wolves for want of assistance.

*Polydamus* in his young days caught hold of a Lyon in Mount *Olympus*, and strangled him with his hands. He did catch a strong Bull, one of the most furious of the Country, and held him so by the tail, that he could not move a jot forward. Thus he stayed with his hands a Chariot, which

was

was drawn by strong Horses. We read also in *Pliny*, of one *Valens*, a Captain of the Emperour *Augustus*, who was able to perform such like actions.

These Games and Exercises of *Greece*, caused them to be such good Souldiers; that with a small number of men, they defeated Millions of the Army of *Persia*, who came against their Country.

*Additional Note.*

When Virtue meets with reward and encouragement, it strives to excel. *Rome* never had more worthy Generals, then when they were honour'd with Triumphs; nor *Greece* more stout and valiant Souldiers, than when they were recompensed with the Esteem and Applauses of men, and with Crowns of Victory. *Milon*, mentioned before, was a famous Combatant, and *Polydamus* the Son of *Nicias* of *Thessaly*, purchased by his Actions so much the esteem and fame of the World; that *Darius* having sent for him to see some visible testimony of his strength, he knock'd down in his presence three of the ablest Souldiers of his Guard. But he was afterwards stifled in a Cave, for neglecting to come out, when the ground did fall down upon him. *Theagenes* was another Man noted for his strength. *Euthymus*, was another brave Champion, born at *Locris* in *Italy*.

## CHAP. VII.

*The Publick Pastimes of the Romans.*

**M**ANY Nations imitated the Greeks, in these sorts of Sports, but especially the Romans, from the first Foundation of their Empire; for they then prepared many places to run, called *Circi*. The most noted was made by the command of King *Tarquinius Priscus*, of three Furlongs in length. *Julius Caesar* adorned it with stately and sumptuous Buildings, and with many brave and pleasant Channels of clear water call'd

Called *Circus Maximus*, *vel Hippodromus*.

*Enripus* is properly the strait Sea between *Greece* and *Nigropont*.

*Euripa*. All the multitude of Beholders did see about without any lett; for they sat upon steps that were placed one above another, rising in the manner of a Hill, so that the foremost were no hinderance to the hindermost.

All Orders of Men had their places assigned unto them. The People were separate from the rest; the Nobles, Roman Gentry, and Magistrates, according to their Qualities, took their seats.

The nearest, and most convenient place, was the *Orchestra*. Before it a large Platform did stand, named *Podium*, where the Emperours Throne was usually seated. The Senate, Tribunes of the People, and the *Vestal* Virgins, were placed in this *Orchestra*: And he also who appointed the sport, and did furnish the expence necessary to it. He was stiled *Editor*, *Muneratorius*, *Agonotheta*, or *Brabenta*. And the Prize that was bestowed upon the Conquerors, 'twas call'd *Brabium*, or *Brabeum*.

Beasts.



In the beginning of the Empire, Kings were always the *Agonothetæ*, afterwards that Office did devolve to the *Pretor*, in whole abience a *Di-Eator* was created for this purpose. And when the Empire was arrived to its highest *Grandeur*, *Titus Livius* not only the Emperors, but also the Consuls, and other Magistrates, gratified the people with such kind of sports, at their first admittance into their Employments.

The *Romans* affected so much these Pastimes, that they did spend days and Nights to see them, without caring for eating or drinking. It is true, that they who gave these Sports did also some times Feast the people.

And although from all parts of *Greece*, they met at the *Olympick Games*, they were nothing near so sumptuous and stately, as the *Romans*, in their Sports, for they had not so many Combataints, nor Spectators, nor was the place so glorious and beautiful; and there was Pomp in *Greece*, to usher in the Champions, as in *Rome*: For in this City all the Statues of the Gods and of the Worthies of the Empire were carried before, and then Chariots followed in a great number, succeeded by the Spoils that had been taken from the Enemies, and by all the precious Jewels and Ornaments that were laid-up in the Treasury-house of the Empire: After this Train the *Priests*, *Augures*, and *Pontiffs*, did march in good order, to Sacrifice to some of the Divinities, according to the times and occasions. The Secular Games were every hundredth Year; therefore the publick Cryer, who was sent to invite the People to them, did proclaim, that they were such Sports, as none alive had ever seen, nor should ever see again.

*Marital.*

Called *Visoria*, because they were built handfomly for all to see.

The Seats were call'd *Cunei* from their form.

*Arena vocatur cuneam Cava.*

Time brought many alterations to these Pastimes of the Romans, for besides the *Gymnick Fights*, and the Horse and Chariot Races, they invented the butchery of the Gladiators, and the *Naumachias*, or the fight of Ships, and hunting of divers sorts of Beasts; for that purpose they erected large *Amphitheatres*, whereof the manner of building was much like unto that of the *Circus* in respect of the disposition of the decrees and steps, where beholders were seated, for the form of them were almost round, approaching to an oval. The Sports were represented in the middle, and at the bottom call'd *Arena*, because this place was cover'd over with Sand, that the Blood that was spilt might the sooner sink down out of sight, and that it might be more easie for them to cover it by stirring up the sand.

In the bottom of the *Amphitheatre* were large Caves and Dens, for to keep the wild Beasts, or to receive water, upon which they represented many Sea-fights; a little higher were Vaults and stairs by which they ascended to the seats. The entrance of these vaulted Galleries were call'd *Vomitoria*, because of the multitude of People which commonly burst out of that place at the end of the sports. They who by their late arrival were excluded out of the seats, were nam'd *Excuneati*, because they shifted themselves into several corners, where they did see standing.

The Emperor *Vespasian* built an *Amphitheatre* of stone, which was finish'd by his Son *Titus*: It was able to hold ninety thousand Spectators sitting, with twenty thousand more upon their legs.

The chief sport of the *Amphitheater*, was that of the Gladiators or Fencers, who were appointed to divert the people in spilling their own blood

blood, in the same manner as the Duellists of our time: A cruel custom, introduc'd by the Devil. Heretofore, it was us'd only at great Funerals, as we have taken notice; but afterwards it came to be an ordinary practice, for according to the times of the greatness of him who gave these Pastimes to the people, you should have seen many hundred of these Combatants appear upon the sand one after another. This extravagancy, or intemperancy, was so great, that some Emperors gave a thousand, others ten thousand Fencers, that they might fight and continue the slaughter, to divert the people many days.

These Fencers were for the most part Slaves kept for this bloody purpose. And before they did bring them out, they were wont to send them to a Fencing-Master, call'd *Lanista*, to prepare them for this Exercise: Their Fencing-School was stiled *Batualia*, where they learnt to handle the weapons, with a wooden Sword call'd *Rudis*; so that *rudibus batuere*, is to Fence or Exercise with this kind of Instrument.

Now these Gladiators were of several sorts: some did fight only with a naked sword in the right hand, and Buckler in the left; others appear'd in perfect Armour; some march'd to the encounter blindfold, these were nam'd *Andabates*. Others, call'd *Rettarii*, made use of a Net, to trapan their Adversaries. The *Myrmillones* had on the top of their Cask the representation of a Fish; and if it happened that they were caught and wrapt into the Net, it was not possible for them to escape death.

Amongst these Gladiators sometimes Dwarfs, call'd *Pumiliones*, were produc'd to act their part. And although these Men were the basest



*Egidarii*, and vilest sort of people, many Roman Gentle-  
 were they men, Members of the Senate, and Emperors  
 whosought also, did often forget themselves so much, and un-  
 In Wag- dervalue their persons, as to fight in the *Arena*, and  
 gons.

*Familia*, is divert the multitude with the loss of their honor.

taken for a He that overcame was wont to kill his Anta-  
 company gonist; if the Spectators did not save his life with  
 of Fencers, a bended Thumb lifted up, by which they made  
 and their known their pleasure; and when they open'd the  
 Guardian thumb straight, it was a sign of condemnation.

is called The oldest Fencers did obtain their Freedom,

*Pater fa- and such as had given any testimony of their va-*

*miliæ.* lor and activity. This was the Ceremony made

*Spoliarum,* use of in this occasion: A wooden Sword was

was the deliver'd into their hands. Sometimes they did

place afterwards engage themselves to fight for a Salle-

where the ry call'd *Authoramentum*; and he who promised

dead Fen- and sware for this money, to hazard his life,

cers were was call'd \* *Authoratus*; as they who had per-

laid and form'd their Oath and Engagement, were call'd

strip'd of was call'd \* *Authoratus*; as they who had per-

cloaths form'd their Oath and Engagement, were call'd

*Sen. Epist.* Call'd *Mis. Exautorati*.

94. *Call'd Mis. Exautorati.*

so, there- fore *missionem accipere* is to receive freedom. \* *Vixit in sanguine ha-*

bebant. *T. Liv. l. 8.* Because they obliged themselves by a most grievous

Oath to submit to the commands of their Master that hired them, nam'd

*Lanista*, the Fencing-Master. *In matutina super spectatus arena mucus,*

*imposuit qui sua membra fecis. Mart. l. 10.* It is remarkable upon this

Passage, that the Romans did fight in the morning with Beasts, and at

noon they produc'd their Gladiators; therefore the morning Sports are

always to be understood of the Combat of Beasts, and the noon of Men.

The Chase of wild Beasts was one of the most  
 pleasant Pastimes of the *Circus*, or *Amphitheatre*  
 when it was built. Sometimes three or four hun-  
 dred Lions, or an hundred Ostriches were to be  
 seen at once. The Emperor *Titus* caus'd five thou-  
 sand of thirty sorts of Beasts, to enter into the  
*Amphitheatre* in one day: Amongst them were  
 Lions

Lions, Elephants, Wolves, Bulls, wild Bears, Leopards, Rhinoceros, &c. They caused many times these Beasts to fight one against another: Sometimes they imploy'd Men to encounter them, and sometimes expos'd unto these furious creatures both Men and Women, that they might have the pleasure to see them torn in pieces and devour'd. Many Christians have thus ended their days, for the faith of Jesus Christ. Sometimes they did bring into the middle of the *Amphitheatre* a pleasant Forest full of these wild Beasts, running up and down, and caused at the same time several artificial Pipes to be open'd to fill the Air with excellent scents and perfumes, so that all the assistants were embalm'd to their great satisfaction. Sometimes with certain Engines, call'd *Pegmata*, they did shew the burning of Cities, bloody Battles, and many other wonderful things, that pass'd away in a moment. They cover'd the tops of these *Amphitheatres* with sheets of fine Linnen, or silk, of a prodigious largeness, to keep off the violence of the Sun beams from the Beholders. And the Emperors did often cast among the croud many things wrapt up, when they were unfolded, they who took them up, found some precious Jewel, which was bestow'd upon them: So that it is no wonder, if *Titus* at one time spent no less than Eighty Millions of Money in sports which he gave to the *Romans*.

The third sort of Pastime of the *Amphitheatre*, was the race, and encounter or fight of Gallies, that sail'd in it, as upon a Sea, sometimes it was all of wine. Upon it they represented the *Tritons*, the *Sirenes*, who did sing most delightfully, and play many pleasant tricks. It is reported, that they brought upon this Sea true Wales, and other Sea-Monsters, alive.

The *Theatre* was not like the *Circus*, or *Amphitheatre*, altho' the people did sit in it in the same manner; for the *Theatre* was only for *Stage players*, *Hocus pocus's* and *Buffoons*, for *Musical Songs*, *Dances*, *Active Tricks*, and all manner of *Juglings*, but especially for *Comedies* and *Tragedies*.

*Proscenium*,  
was before  
the *Scene*,  
where a  
*Pulpit* was  
erected.

The *Scene* of these *Theatres*, that is to say, that part of them which appear'd in the *Front*, did turn round, supported upon *Pillars*, to the end that the variety, suitable to the change of the *Subject*, and of the actions (especially in *Tragedies*) might give more delight. The *Comick Scenes* did resemble private *Houles*, and the *Satyrick* represented *Mountains*, *Caves*, *Trees* and *Fountains*.

*Pliny* informs us, how *Glorious* and *Magnificent* were the ornaments of the *Theatre* which *Scarus* built. Another, nam'd *Curio*, could not equal him in *Pomp* and *Glory*; but he surpassed him in the excellency of the *Fabrick*, for he built two *Theatres* able to contain all the people of *Rome* sitting without difficulty. They did turn round upon *Beams*, in such a manner, that they joined together in the form of an *Amphitheatre*.

In *Pompeii*  
and *dormis*  
*Levine*  
*Theatro*.  
*Mart. l. 6.*

*Pompeius* built another that was far more stately than any erected by his *Predecessors*; for his *Theatre*, as *Tertullian* saith, did not yield to any other building of the *World* in *Glory*. He dedicated it to *Venus*, and built also a *Temple* in Honour of this *Goddeß*.

But all these *Sports* that were instituted chiefly for the *Festivals* of the *Gods*, represented only their *Adventures*, their *Love*, their *Thefts*, and *abominable Debauches*: As the *Encounters* of  
the



the *Circus*, and the *Amphitheatre*, did stir up the minds of Men to cruelty. By this means the Devils entertain'd the World in the Belief and Worship of false Gods, and did keep up a Publick School for Men to be instructed in all manner of Crimes; for they caused them to pass for gallant Acts, and encourag'd the imitation of them, by imputing them to the Gods whom they adored.

Now that we have pass'd through the Relation of so many Disorders, which the Ignorance of the true God, and our Sins have caused in the World, we cannot end it more advantageously, than in rendring unto our Lord and Saviour Jesus Christ, the honor of having happily triumph'd over these Impieties upon the Cross, and especially for that he hath thereby withdrawn us out of the dangerous Abyss of so much wickedness for the sake of his Infinite Goodness, and hath called us to the enjoyment of the light of his Gospel.

*Additional Note.*

The Sports and Plays of the *Romans* do deserve our further consideration. There were two sorts, private and publick: The private were many, whereof these are the chief.

*Latrunculi*, the play at Chess; the Board is call'd *Latrunculorum tabula*; invented by *Palamedes* at the Siege of *Troy*, to exercise the Soldiers in the Art of War, and of encountering an Enemy; and therefore the Play borrows its name from *Latrones*, an old word for Soldiers.

Call'd also  
*Calculi Palamediaci*

*Latrones à latere principum.*

*Mart. l. 14.*

*Insidiosorum si ludis bella latronum*

*Gemmens iste tibi, miles & hostis erit.*

In Greek  
ἀσπιδάλος  
unde ἀ-

σπιδάλος

and κω

βόειν, τα-

lis ludere.

Horace l. 3.

Od. 24.

Expellere

pilam, to

strike the

Ball.

Tessera mi-

litaris, &

the watch-

word of an

Army.

Frumentaria,

a Ticket to get

Corn.

Nannaria, to

get Money.

Tes-

sera hospitalis,

was a Token by

which Friends and their

Children did

claim the Rights of

Hospitality; therefore

Tesseram hospitii

frangere, is

to break the Laws of

Hospitality.

Tessera is also a

Dye, and Talus a

Knuckle Bone.

*Tali* and *Tessera*, the Play at Dice or Knuckle-

bone, was in use amongst the *Romans* and *Greeks*.

They roll'd them in a little Box of horn, call'd

*Cornea*, *Pixis*, *Foriculus*, *Fimus*, *Turricula*, and

*Orga*. This Play is call'd *Alia*, it was prohibi-

ted by the *Romans* in the Festivals of *Saturn*.

*Pila*, or *Spera*, is the Ball which was in-

vented to exercise the bodies of young and

lusty Men; and not only Children, but also

Princes and worthy Commanders did excel in

this sort of Play, as *Titus Livius* notes of *M.*

*Secvola*.

The *Discus*, the *Harpastum*, and the *Halteres*,

were things of great weight, which the *Romans*

to shew their strength did cast from them.

*Petaurum*, was the Wheel handled by two, in

such a manner that one of them was always un-

der while the other did skip through.

Cal. Rho-

dig. Var.

Left

Capita vel

navim, they

call'd cross

and vils.

Leges Rom.

de Ludis

Rom. lib. 5.

Antiq.

*Par & Impar*, Even or odd, was the Sport of

Children; as also *Trochus*, a Top. *Martial*

*Ludi Magalenses*, were the Sports instituted in honour of *Ceres*, about the beginning of *April*; in which the Roman Magistrates did appear in their Purple-Robes.

*Purpura*  
*Megalensis*  
Proverb.  
A stately  
Garment.

*Ludi Apollinares* were in honor of *Apollo*. *Ludi Florales* were dedicated to the famous Strumpet *Flora*; on this Festival, the Whores of *Rome* did run naked about the streets, and were call'd together with the sound of a Trumpet.

*Turba, qui-*  
*dem cur bos*  
*celebret*  
*meretricia*  
*Ludos, non*  
*ex, &c. O*  
*vid. East.*

*Ludi Cereales* were in honour of *Ceres*; they were to be perform'd by Women in white Garments. They were to express much sorrow, and abstain from all kind of delights for *Ceres's* sake, who wept for her Daughter *Proserpina*, and would not be comforted.

l. 5.

*Ludi Capitolini*, were consecrated to *Jupiter Capitolinus*. *Consuales ludi*, to *Neptune*.

*Ludi Seculares* were perform'd every hundred years during three days, in honor of *Diana* and of *Apollo*. The young Virgins and Men were wont at this time to sing Hymns to *Apollo*.

They were  
named *Ta-*  
*rentini Lu-*  
*di*, from a  
place in  
*Rome*

*Ludi Plebei* were appointed in favour of the people, for the remembrance of the happy union of the people and Senate.

*Pæanas Ca-*  
*nere*, is to  
sing praises  
to *Apollo*.

*Ludi Compitalitii* were Plays and Dances in the Streets, acted by the ordinary people in honor of their *Lares*. *Palatini ludi*, were call'd from the place where they were kept.

*Taurii ludi*, were ordain'd in honour of the infernal Gods, by the first *Tarquinius*, in remembrance of a great Plague, that happen'd in his Reign.

Call'd also  
*Baptia &*  
*Boatia*

*Ludi votivi* were Sports promis'd by the Roman Magistrates in honor of a God, upon condition, that they did obtain the Victory of their Enemies. The Vow was put in writing, and fix'd to

*Vota sus-*  
*cipere*, or  
*facere*, to  
make a  
vow.

the



*Damnatus*  
*coro, bound*  
*to the per-*  
*formance*  
*of a Vow.*

*imp. aq. u. l.*  
*sed. r. u. m. h.*  
*1110. 11. 12.*

*In Thensis*  
*di ubi-*  
*banar.*

*Factiones*  
*Ruffate,*  
*Albata, Ye-*  
*netta. &*  
*Prussina.*

*Mimical,*  
*Satyrical,*  
*Tragical,*  
*and Comi-*  
*cal, i. e.*  
*Planipedes,*  
*because*  
*their Feet*  
*were na-*  
*ked.*

*Attellanae,*  
*so named*  
*from Atel-*

*la, a little Town of Italy, from whence the Satyrical Actors did first*  
*come. Prætextata, did wear a Robe named Prætexta. They were*  
*called Tragediæ, because the Actors had a Goat, Tei, &c, bestowed*  
*upon them in reward of their Pains. Of them Plaut. saith, Albo rete*  
*aliena, capiano bona.*

the Statue of the God with Wax, and this was  
 call'd *Signare corn*; therefore the Poet saith,  
*Genua incerare Deorum*, to express this action.

Now these Plays and solemn Passimes were  
 sometimes kept in the *Circus*, near the Walls of  
*Rome*, and therefore called *Ludi Circenses*; in  
 which these are the most remarkable particulars:  
*Pompa*, the stately Procession of the *Roman Gods*  
 that were carried about, and follow'd by the  
 Images of all the Worthies, by Chariots, Pageants,  
 Chairs of State, Crowns, and the Spoils of the  
 Enemies. *Sponsiones*, were the Wagers that were  
 laid. *Factiones*, were the Players or Actors, who  
 were divided into four parts, and therefore they  
 were to be distinguish'd with different colours.  
 At the end the Victors were crown'd, and a  
 publick Cryer was order'd to go along, to de-  
 cleare the Name of him who had won the Vi-  
 ctory.

Besides these sports, there were also the Plays  
 of the Theatre, call'd *Ludi Scenici*, Stage-plays;  
 which are either *Mimica*, *Satyræ*, *Comædiæ*, or  
*Tragædiæ*; or as the Romans do call them, *Plan-*  
*ipedes*, *Attellanae*, *Prætextatæ*, and *Tabernariæ*. The  
 two latter do remain amongst us, but we do not  
 follow in the composition the strict Rules, that  
 the Romans did prescribe in their Tragedies and  
 Comedies. The Actors were called *Mimi*, *Copriæ*,  
*Parasiti*, *Saniones Histriones*, *Pantomimi*; all these  
 are infamous names, to denote the Flatterers, the  
 Buffoons, the Fools, and Tale-bearers, who were

admitted

admitted to the Feasts of the Romans, to make the Company merry.

But we must not forget to take notice of the difference between the *Tragedys* and *Comedy*: The former did treat of Blood-shed, Cruelties, Murder, &c. The other of some merry and pleasant Story. *Scaliger* mentions four parts in a *Comedy* and *Tragedy*; *Protasis*, the Prologue; *Epitasis*, the Entrance into the Story, or the appearance of the Actors; *Catastasis*, is that part in which the design of the *Comedy* is clouded with unexpected passages; *Catastrophe*, is the Conclusion. *Chorus* is the dance and musick.

Besides these Plays, there were also among the Romans, *Ludi Castrenses*, and *Trojani*, which were for young Men and Soldiers to exercise themselves at all manner of Sports. They had a Captain over them of the Noblest Family of Rome, called *Princeps Juventutis*, and they did sometimes skirmish, and represent the order of a Battel. Their Dance was name *Pyrrbica Saltatio*, because they danc'd in their Arms, as *Pyrrhus* Son of *Achylles* in *Homer*.

*Nam'd Trojani ludi,*  
*from Ascanius,*  
*who brought*  
*the custom*  
*out of Troy.*  
*Virg. l. 3.*  
*Æneid.*  
*Sueton. c.*  
*39. de Jul.*  
*Cæsar.*

There was always some judicious Person chosen to overlook the Players, and see that they might have fair play; he was called *Campi-Dofor*, or *Monitor*; so that when any appear'd either negligent or disorderly, he had the care to chastise him.

The most cruel Sports were acted by the *Gla'diators*, who were trained up, and reserv'd by several Noblemen for this bloody purpose. Their Lords signified to the people the time intended for these Pastimes, by causing it to be publish'd by a Cryer, and fixing Bills at the corner of the streets.

*Ἀγέοις*  
*ἀνέοντι*  
*νότες.*  
*Prov. like*  
*wild Boars*  
*they mur-*  
*ther'd one*  
*another.*

When

*Laferia tela  
emittere, or  
ventilare,  
to jest with  
weapons.  
Decoratilis  
armis, vel  
vergis, ar-  
mis certare,  
to fight  
in earnest.  
Palma  
Lemniscata*

When the Fencers were entred into the arena, their custom was, before they did fight in earnest, to shew their activity, by casting Darts at one another, as in jest : And when they had got the Victory, they were sometimes received amongst the Citizens : a Hat, a Badge of Freedom, was then given unto them, with a Crown of Palm-tree tied with Ribbons, call'd Lemniscas, and a wooden Sword of Exercise call'd Rudis, mentioned before.

*Ovid. Amor  
l. 2.*

*Tutaque sed posito poscitur ense rudis.*

The End of the Third Book.



A

# TREATISE

## OF THE

### ROMAN ANTIQUITIES:

AND

Of the *Difficult Names* relating to their  
Affairs, not mentioned by *Gantruche*.

#### BOOK IV.

#### CHAP. I.

*Of the City and People of Rome.*

**R**OME is not so Ancient as Famous : *Dion. lib. 1.*  
It was built about 3225 years after *Ordo Fri-*  
the Creation of the World, in the *ling. l. 2.*  
days of *Salmanasser*, the King of *c. 3. Esed.*  
*Assyria*, and of the Captivity of *Israel*, by *Ro-*  
*mulus* and *Remus*, two Brothers, the Bastards of *vius, con-*  
*Rhea Sylvia*. The first Inhabitants were but *cerning the*  
Shepherds, and such mean People, that all their *beginning*  
Neighbours did think it a high disgrace to give *of Rome.*  
unto them their Daughters in Marriages: When *Solin. in*  
they could not obtain their desires by the usual *Polybistor.*  
*Nutricemq;*  
*Lupan Ro-*  
*ma. Claud.*  
po: swa-

Because the Children (Romulus and Remus) did suck a Wolf when they had been cast away; or because their Nurse was a Whore.

There were Urbane Tribus of the City, and Rusticae of the Country. Call'd Flamines Curiales.

Dyonis. Halicarn. l. 2. Twelve Vultures did appear to the Augures, when they were making their Observations. Titus Livius. Functio Tacando Aratrum.

to, & vacca. Sigon. de Jur.

Rom. Ovid. l. 4. Fast. Pomarium is the Ground next to the Wall of a City. Fundavit urbem Septicollam Romulus.

perswasions, they employ'd their strength and cunning to get Wives. For when the virgins of the Sabines were come to see the Plays and publick Sports, they stole them away by force. This act of hostility was follow'd by a cruel War; in which King Romulus having the advantage, he forced the Sabines to unite with the Romans in one body, and to take up their dwellings in Rome; so by degrees his Victories made him both dreadful and famous amongst the Italian People. When his Subjects became numerous, he divided them into three Tribes, and each Tribe into ten Curiae, or Parishes, there was over every parish a Priest, much like unto our Parish Priest, call'd Curio; and over them all there was a Chief Overseer, call'd Curio Maximus, and in Greek *ἑγερταρχος*. In every Parish was a publick Hall, call'd *Domus Curialis*, where the people met to Feast and offer Sacrifices. The Tribes increased afterwards to 35 in the flourishing State of the Empire. The City he built upon the River of Tiber, as T. Livius informs us, with these usual Ceremonies observ'd on such occasions. The Augures or Soothsayers were order'd to make their Observations to find out the most happy place to seat the City: Afterwards the Founder took a Plow, and mark'd out the compass of it, where the Wall was to stand; when he came to the place appointed for a Gate, he did lift up the Plow, and from hence comes *Porta à portatio Tacando Aratrum*. They did also sacrifice Beasts to the Gods of the place, and perform many other needless Ceremonies.

Romulus

Romulus called his City *Rome*, after his own name: And because his Brother despis'd his first Undertaking, by skipping over the new Wall, he caus'd him to be kill'd.

The City was at first built upon Mount *Palatine*, where many stately Edifices were erected, and where the Senate did often meet: but by degrees succeeding Kings took in six Neighbouring Hills into the Walls, so that it is often call'd *Septicollis Urbs*. There were the other six: The *Capitol*, where a Temple was erected to *Jupiter*, and where stood *Rupes Tarpeia*, from whence many Malefactors were cast down and executed. *Quirinalis mons*, where *Quirinus* or *Romulus* had a famous Temple. *Mons Calius*, where was the *Curia hostilia*, the State House, into which none but Senators did enter. *Mons Esquelinus*, where a Watch-Tower was built by *Romulus*, where the City did cast out their dung and filth, and the Slaves were nailed to the Crols. *Mons Aventinus*, or *Mureius*, or *Sacer*, because there were so many Temples erected upon it to the Gods. *Mons Viminalis*, from hence *Jupiter* is nam'd *Vimineus*, or *Viminalis*, because he had a beautiful Temple upon that Hill.

Besides these noted Hills, there were 3 more added in time to *Rome*: *Collis Horticulorum*, where the *Circus* did stand. *Faniculus* from, *fanus*, who was there interr'd. *Vaticanus Mons*, where now the most famous Library of the World stands, and the most noted Palace call'd the *Vatican*.

These three last are far less then the others, therefore the City did always retain the name of *Septicollis*.

In this glorious City, the Empress of the World, many stately Palaces were erected, whereof the  
Ruins



Ruins yet declare her *Grandeur*. In her flourishing Estate, there were these noted places; *Arcus Triumphales*, glorious Monuments of Victories obtain'd upon the Enemy. The *Basilici*, were Buildings supported upon Pillars of a prodigious height and largeness. *Via Sacra*, the Holy Way, where *Romulus* concluded an Agreement with the *Sabines*, and thro' which the Roman Priests and *Augures*, did usually pass to perform their publick Ceremonies.

*Forum*, was any Market place where things were sold, as *forum Piscarium*, *olitorium*, &c. *Forum* was also the place of Justice, where Controversies were heard. *Julius Caesar* built one call'd *Forum Julium*, and *Augustus* another nam'd *Augusti Forum*. There was another *Forum Transitorium*, or *Palladium*, because adjoining to it was the Temple of *Pallas*. The *Forum Romanum* was call'd *Forum Salustii*, or *Vetus*, it was as the Guildball of Rome, where Causes were heard, and where people did walk and consult of business: There were the *Rostra*, the *Comitium*, *Salustii's Temple*, &c.

*Comitium*, was a place that did belong to it, where Justice was administred in the Ivory Chair, named *Sella curulis*; under it stood inferior Benches, call'd *Subsellia*. Near unto this place was a stately Building; in which was the *Rostra*, a Pulpit adorn'd with the Stems of Ships. Here was also a Sanctuary for Malefactors, dedicated to *Castor*. The Temple of *Saturn*, where was the Roman Treasury, nam'd *Aerarium sanctius*, and *Tabularium*, because here the Romans did lay up their Records.

*Campus Sceleratus*, was the Execution place. *Campus Martius* was noted, because the people did

did often meet there to chuse their Magistrates. *Therma*, were stately Edifices erected for pleasure. That of *Dioclesian* is yet to be seen at Rome.

*Nymphææ*, where the Men and Women did conclude their Marriages.

*Senaculum*, a meeting place for the Senate, which was in several Temples of the Gods.

This fair City was peopled with all sorts of Inhabitants, they were commonly divided into the same *Patronos*, or *Patricios*, the Noble-men; and *Plebeios*, or *Clientes*, the Vulgar or Common People. *Romulus* chose out of the first, two hundred, to compose a Senate. In time this number increas'd to above three hundred, and then they were nam'd *Patres conscripti*.

*Patronus*, signifies as our English Lord, or *Hiaster*, a giver of Bread: It signifies also an Advocate. We

must take notice that in Rome the Plebeians did chuse their *Patronos* out of the chief Men of the City, that they might have a Protector in time of need; and if the *Patronus* of any Man did neglect his Client, he was by the Law deraised or damn'd to Hell, and out of the protection of the Law; so that any Man might have kill'd him. *Dionys. Halicarn. lib. 2.* It was likewise so with the Client; if he did offer to abuse or injure his *Patronus*, he was to suffer death. *Optimates* were the most vertuous and noblest Citizens; the *Populares*, as their name imports, were favourers of the People.

The ordinary division of the Inhabitants when Rome began to flourish, was into *Senatorium*, *Equestris*, and *Plebeium ordines*. The *Equestris ordo*, was a Gentile sort of People, inferior to the Senate, honour'd with a publick allowance, a House, a Horse, and Gold Ring, which was given unto them by *Censors*. They were oblig'd to serve the Publick in War, and had the liberty to wear a Garment of Honour, call'd *Angusticlavium*; as the Race of the Senators did carry another, nam'd *Laticlavium*. Besides these *Transvectiones*, for the *Equites* did all appear twice every year, and pass before the Senate on Horseback, this was called *Transvectio*. Read *Sigon. lib. 2. de Antiquo Jure Rom. and Aul. Gell. l. 4. c. ult.*

*At meminimus vitamque meam, morisque probas illo quem dederas prætereuntis equo.* Ovid. lib. 2. Trist. El. 1. l. e. prætereuntis cotin in transvectione.

Rofin. l. 1. there were the *Ingenus*, or Free-born: The *Libertini*, such whole Parents had been discharged of their slavery; and the *Liberi*, and *Manumissi Liberti*, that were freed from Bondage by their Masters: The manner of it was thus, the Servant was brought before the *Pretor* by his Patron, who was to pronounce these words, *Hunc librum esse volo*, giving a slit to his Ear with a Knife. The *Pretor* after this strikes the Servant with a Rod, call'd *Vindicta*, saying, *Dico eum liberum esse more Quiritum*. Upon that he received a Cap, or Hat, in token of liberty from his Master, and was immediately dismiss'd, and his name was enroll'd amongst the *Roman People*.

The Citizens of Rome were either these three sorts, *Liberti*, or *Cives honorarii*, who liv'd out of the City, but had the liberty of their Suffrages, as the *Municipes* and *Coloni*, or *Cives Cooptati*, as the Foreign Nations who were admitted to be *Romans*, because of the good Offices done to the Republick, or *Cives inquilini*; or *Ingenus Cives*, as *Cicero* calls them. The *Roman Citizens* at first were all honourable Persons, but when the people had encroach'd upon the Privileges of the Senate, then all sorts of Mechanicks were admitted *Roman Citizens*. *Is Romanus civis videtur, qui domicilium, qui tributum, qui honorum potestatem est adeptus.* See *Sigon. de jure Romano, cap. 1.*



## C H A P. II.

## Of the Marriage of the Romans.

**B**Efore we mention the Burials of the *Romans*, I think it proper to speak something of their Marriages, and of the Ceremonies observed by them on such solemn occasions. All civiliz'd Nations have been religious observers of a form, and manner of joining Men and Women together, to prevent the great disorders which might otherwise happen, and which Nature teacheth us to abhor. They have all thought, that it concern'd the good and nobleness of our kind, that the Male and Female should not come abruptly together, led only by their brutish Appetite, as the unreasonable Beasts, but that they should observe a *decorum* in this weighty business.

\* The Ceremonies of the *Jews*, *Turks*, and *Greeks*, and of all the Eastern People have been related in other Treatises: We shall hear only set down the Customs of the *Romans*, and some few particulars of the *Greeks* manner of Marrying, mention'd by their Authors.

The *Romans* were wont to seek the Women in Marriage, from their Tutors and Parents, after that they had obtain'd the Virgins consent. Then if their desires were granted, the Fathers did solemnly promise their Daughters in Marriage; and the Man did likewise engage himself. When the Age grew corrupt, for the more security, they did write these contracts or promises of Marriage in Records, call'd *Tabulae*, and certain Witnesses, nam'd *Signatores*, did subscribe to them. The Bride-groom did then offer to his future Spouse Gifts, as well to confirm her in the opinion of

*Tor Rom*  
*πρὸς τὸν*  
*κιστὴν ἐξ ἑσ,*  
*Prov. To*  
*be happy*  
*and succes-*  
*ful in wed-*  
*ing.*

*This was*  
*call'd spon-*  
*dere filiam,*  
*and stipu-*  
*lari Unde*  
*sponsus &*  
*sponsa, two*  
*persons be-*  
*trothed.*

*Tabulae*  
*Nuptiales.*

*Anubus*  
*pronubus*  
*vocabatur.*

*There were*  
*two sorts*

*of wives in*  
*Rome; Ma-*  
*ter famili-*  
*as, who*

*was marri-*  
*ed, coem-*  
*pione, and*

*Matrona,*  
*who was*

*married &*  
*herwife.*

his affection for her, as to oblige himself the more to the accomplishment of Marriage. He did also deliver or send to her an Iron or a Golden Ring, to express that lasting unity which should be between the married Couple; And the Spouse did put it upon that Finger of her left Hand that is next to the least, because there is a Vein in it, which hath a direct conveyance to the Heart. Afterwards they appointed a day for the Solemnity. They were superstitious in the choice of the Time, for they imagin'd many Days, as in the Month of May, and the Nones of every Month, &c. to be unfortunate Seasons for Marriage.

*Mense Maio  
& mense  
Januario  
nubunt ma-  
le.*

*Nuptia  
from Nube,  
because the  
Virgin did  
appear cov-  
er'd with  
a yellow  
Vall.*

*Coemptio.*

*Visui mihi  
esse pater  
familias?  
Ans. Volo.  
Visui mihi  
esse mater  
familias?  
Ans. Volo.  
Sigon, l. 1.  
c. 9.*

Now there were three several kinds of Marriages: *Usus*, *Coemptio*, and *Confarreatio*; if the Woman did join her self to a Man, with or without the consent of her Parents, and abode with him constantly one year without interruption, she then became his lawful Wife, *usu* by use. When she was thus married, the custom oblig'd the Man to carry her away, or snatch her out of the bosom of her Mother with a seeming violence, and the Virgin did shew unwillingness to depart. This was the ancient mode of marrying, establish'd by *Romulus* after the Ravishment of the *Sabines* Daughters. The next manner of Marriage was by Buying; for the Woman deliver'd to the Man a piece of money, using a certain form of words to require his consent, which he declared by saying *Volo*. She likewise expressed her will by the same word. Afterwards the man took her into his Possession, by joining hands. This Ceremony gave the Woman right to all her Husband's Estate, therefore 'twas the custom, when she entr'd into his House, to say, *Ubi tu Caius ibi ego Caia*. The other manner was *Con-*

*farreatio,*

*farreatio*, so named, because married couple did publicly eat together of the same consecrated Bread before ten Witnesses, before the Altars of the Gods and the Chief Priests. This was the most sacred kind of joining in Marriage. Now before they came to this performance, they did first consult the *Augures*, and imploy the *Sooth-sayers* to know the pleasure of the Gods. Afterward they met to accomplish the Marriage, and then the Virgin did commonly appear cover'd with a yellow \* Veil, and the Man with a Javelin in his hand. With the point of it he parted the hair of his Sponser's head, to express how she entered into the protection of *Juno*, unto whom that weapon was consecrated. After these Ceremonies they crown'd the Bride with water-crests, and cloath'd her with a short Coat, call'd *Tunica*, girding her about with a wollen Girdle, which was not to be loos'd until she came to bed. Three Bride-men were usually appointed to conduct her home; two to lead her, and the \* other to carry the Torch of White thorn, or of Pine-tree towards the evening. *Plutarch* speaks of five Torches that were usually carried before the Bride when she walk'd to her Husband's dwelling. At the entrance some were appointed to besprinkle her with water; and she was oblig'd to anoint the posts of the door with Oil. Then the Bride-men lifted her over the Threshold, and the Company cry'd out with a loud voice, *Tbalassio, Tbalassio*, to congratulate her arrival. In her going thither, the Instrument needful to spin were carried

*Farreatio*, or *Farracia*, Marriage. *Disfarreatio*, divorce. *Plin. l. 21. c. 8.*

\* Called *Flammum* *Hasta cælibaris*. *Juno* is call'd *Dea* *Qui ris* or *curis*, which signifies also a Javelin.

† Some say that four Torches were carried before the Bride, hence is *ducere uxorem*, to marry.

The Torch is named *Tada*, or *facies jugales*, hence the Marriage is so call'd *Unde uxor, quasi uxor.* *Pronuba nte* *castos accendit pinus honores.*

*Liv. l. 1. King* *Tralata metuit contingere limina planta*, *Lucan.* They prayed to the Gods, mentioned Book 1. ch. 14. The Water and Fire was to be touch'd by both. *Plutarch.* The Bridegroom gave Nuts to the Children, therefore *Virgil* saith, *Sperge mariti nuptes*



*Pescennia*  
*Carmina*,  
 were the  
 obscene  
 Songs of  
 Marriages.  
*Dona Nup-*  
*tialia*, are  
 also tokens  
 sent by the  
 Men to  
 their sweet-  
 hearts. The  
*Greeks* had  
 also their  
*ὑμεναια*  
*ὑμεναίαι*, sent  
 to the  
 Bride by  
 beautiful  
 Youths.  
*Alex. ab*  
*Alex. lib. 2.*  
*cap. 5.*

with her, that she might not flatter her self, with the hopes of an idle life. The Keys of the House were presented to her at the Entrance, that she might thereby understand how the House was committed to her Care and Government. It was also the custom to offer to the Bridegroom, and to his Bride, at this time, Water and Fire. At their arrival the Bridegroom did welcom her and her Friends with a Supper, according to his quality; and then the Bride was carried to bed, the Images of several Gods leading the way before into the Chamber. The next day her Friends did send unto her Gifts and Presents; they were call'd *Nuptiala dona*. And the Husband did make merry with his Kindred; this was nam'd. *Reppitia*. This was the usual manner of marrying of the *Romans*: There were several Laws enacted to tyne Men of an ancient Nobility not to disgrace themselves by marrying with the Vulgar sort.

In the time of *Romulus*, they did not observe so much Ceremony in Marriage: For the Bridegroom, and his Bride, declar'd their union, and perform'd what was requir'd by sharing in the same Bread and Water. The *Lacedemonians* did also marry, by eating a piece of Bread, that had been divided by a Sword. Some other *Greeks* accomplished this business, only by joining of Hands or by drinking to the Bride in a Cup of Wine: but all Nations have observ'd an Order and Ceremony in Marriage, without which no union of Man and Woman was lawful. The *Greeks* in some places did bring the Bride home to her Husband in a Chariot, and then at the door burnt it, to shew how she ought not from thenceforth to gadd too much abroad. Before the *Romans* made any Contracts of Marriage, they

they did know the Virgins Dowry or Portion, which was first \* promis'd by the Father. All Marriages in Rome were perform'd in the Evening, when it grew dark.

\* When all the Marriage Ceremonies were not perform'd, the Marriage was stiled *Nuptia inempta*, *docem dicebat*, or *promittebat*.

CH A P. III.

Of the manner of divorcing the Roman Wives.

**M**arriage is a Union establish'd upon a mutual Promise of Love and Loyalty, as well as upon the Laws of Nature. Reason and Religion recommend to us the preservation of it, and of that good correspondency which proceeds from it. But when this moral Union is dissolv'd not only by an apparent breach of promise, but also by a destruction of those things, which did first cause and entertain it; when Chastity, the only Principle upon which this kind of Union is grounded, is banish'd from the Marriage Bed: It is lawful for a Man to dismiss his Wife, Christ judg'd it so, and all the Laws of the World have deem'd it necessary in such a case, to give way to a Divorce. But because Men might not upon every slight occasion, and every frivolous distaste

The natural Union may be discontinued, but never dissolv'd but by Death.

*Val. Max. lib. 2. Divorcium vel repudium mittere, or renunciare, or mittere nuncium, to divorce.*

*Collige Sarcinulas dixit libertus & exi. Juven. Sat. 6.*

fortunate. In such a case the form of words used by the Men in dismissing the Women, was *Conditione tua non utar*. The other kind was properly call'd *Divortium*, which was after marriage, and all the Solemnities of it. And as there were three manners of marriages, there were also three ways of Divorcing. *Usurpatio, usu capionis*, which was, when it was prov'd that the Woman married *usu*, by use only, had been absent from her Husband's Bed three nights in the first year, it was lawful for any, or for her Parents, *usurpare eam*, to take her to themselves. *Diffarreatio*, which was perform'd in a kind of Sacrifice, in which they acted contrary to the *Confarreatio*. *Remancipatio*, was when the Man restor'd unto the Woman the price of money which had been given to buy him. The Man did then say to her, *Res tuas tibi habeto*, or *Res tuas tibi agito*, meaning her *mundum muliebrem*, her Cloaths and Goods. It was also the custom in such cases, to break in pieces the Contracts of Marriage, to restore the Dowry, to take from the Woman the Keys of the House, and put her out of Doors.

*Car. Sigon.*  
l. 1. c. 9.

*Macrob. l.*  
1. c. 3.

*Tabulas*  
*quoq; frige-*  
*rat. Juv.*  
Sat. 9.

*Tacit. l. 11.*  
*Annal.*

#### C H A P. IV.

##### *Of the Funerals of the Romans.*

**I**T appears by the Ceremonies observ'd at the Funerals of the Romans, and by their care of the dead Bodies of their Friends, that they had some small hopes of a Resurrection from the dead; otherwise they would not have been so mindful of the preservation of the Ashes of the deceased, nor so religious in causing the Relicks of



of the dead to lie peaceably in their Graves, without disturbance. However the corruption of the Age may have defac'd out of many of their minds, the expectation of that wonderful effect of Omnipotency, we may nevertheless see how either Nature or Reason perswaded them to these performances and Funeral Rites, which suppose a Resurrection from the dead, and a future appearance of our Bodies. This may better appear by these following customs of the Romans. When a person was ready to expire, all his Friends and Neighbours throng'd about his Bed, the nearest in blood open'd his own mouth, and receiv'd into it the last breath of his expiring Friend, and clos'd his eyes when he was dead. Seven days were commonly appointed to keep the Body, before they burnt it; during this time, all the Friends were wont to meet about the dead Body, and frequently to call upon him. And the Pollin-  
*Excipiebat balium morientis & Sugillabat, i. e. claudens digito, aculos, vel premebat. He received the breath of the dying person, and shut his Eyes. They anointed the Body with honey and melted Wax.*  
*tores* did wash it carefully over with clear water, and anoint it. Afterwards they carried the deceas'd to the Entry of his Gate, placing his feet and his face towards the street, in the Robes that became his Degree and Quality; near it an Altar was erected, to offer Incense for the Soul of the deceas'd, and the doors were hung with some expressions of mourning. The Noble-men had their Gates cover'd with Cypress branches, because this Tree is dedicated to *Pluto*; and because it is of such a nature, that when it is once cut it will never bud again. When the eighth day was  
*ad officium admotus? foras enim spectat. Senec. & Pers. in portam rigidos calces extendit. This Altar was dedicated to Jupiter, at the Entry of every great House. Plin. l. 16. c. 33. They who had care to provide for the Funerals were call'd Libitinarii, because they belong'd to the Temple of Venus Libitina, where the Urns of the Dead were plac'd.*  
 come

come, they sent a Cryer about, to invite the people to the Funeral, which was call'd *indicare funus*. When all the people were ready to march, the dead Body lying upon the Bed, adorn'd according to its quality, was carried out: The poorer sort were content with *Feretra*, a certain Bier. Before march'd the *Suticines*, who sounded a Trumpet, or

a Pipe. They were follow'd by Women call'd *Præfice*; their business was to sing the Praises of the dead, and to lament for them. The Kindred did commonly bear the Body to the appointed place, if the deceas'd was rich; otherwise Men call'd *Vespillones*, or *Vespæ*, perform'd this Office. In the Funerals of the Nobility, all the Ancestors of the deceas'd made of Wax, and all the marks of honor which he had deserv'd in his life, together with his manumissed Servants, did go before the Corps in great state. After the Body, the next Kindred and Heirs of the dead follow'd in mourning Apparel, the Men with their heads cover'd, but the Women uncover'd in their hair, to the *Rostra*, where the Heir, or some for him, declar'd the praises of the deceas'd. After the Oration, they sometimes carried the dead Body back to the House: but when it was enacted, that none should be buried in the City, except the Vestal Virgins, the Emperors, and such as had deserv'd from the Publick a particular esteem by their worthy and generous behaviour, that custom ceased. When the Body was to be buried, they carried it from the *Rostra* to a Pile of Wood raised on purpose, round about stood the people; the Body was plac'd upon it, and the Heir of the deceas'd, with his Face turn'd from the Pile, set fire to the Wood with a Torch. Whilst it was in a flame, the *Præfice* filled the Air

with

*indicare*  
*Justa per-*  
*solvere pa-*  
*ventibus,* is  
 to perform  
 Funerals.  
*Rites to Pa-*  
*rents Fu-*  
*nerals.*  
*Esquie à*  
*sequendo.*  
*Atrati.*  
*Funera ta-*  
*cita,* were  
 without  
 Pomp, the  
 others  
 were or-  
 med *Indi-*  
*stria.*  
 The pile is  
 call'd *Pyra*;  
 when it  
 burns it  
 is named  
*Rogus*; af-  
 terwards,  
*hustum.*  
 This *Pyra*  
 was erect-  
 ed in wa-  
 dun *Aræ*, of  
 all manner  
 of sweet  
 wood.  
*Rosin.*

with lamentable out-crys and Songs in honour of the dead. In the Fire they cast Gold, Silver, Garments, and such like things, which the deceased made use of in his life time, they did also as a sign of grief cut off the hair of their heads, and burn it with their Friends. It was also the custom, before the Fire was lighted, to open the eyes of the dead, as he lay upon the Wood, and to shew unto him the Heavens, putting into his mouth a piece of money, which was to be given by him to *Charon* for his passage into the *Elysian Fields*. As the fire was burning, they caused Gladiators or Fencers to fight upon the place, to give satisfaction to the Infernal Gods: This was titled *Inferia*. Sometimes for the same purpose they executed Slaves and Captives in honor of the deceased; but when they were wanting, they scratcht and tore their own skin, and cut their Bodies, to please the infernal Spirits. Afterwards this effusion of blood was prohibited to Women, and too much expression of sorrow. When the Wood was consum'd, a Priest collected the Ashes and Bones of the dead Body, which he did three times sprinkle or purify with fair water, and then carefully laid them up in a pitcher, nam'd *Urna*. Afterwards one of the mourning Women cryed out with a loud voice, *Illicet*, that is, *Ire licet*, it is lawful to depart: When this was heard, the company took their farewell of the Relicks of the deceased, by crying three times, *Vale, vale, vale*; adding this expression, *We shall follow thee in the order that nature shall appoint*. This being said, they departed, either to their homes, or to the house of the deceased, where a Supper was prepared for all his Friends and Relations; and sometimes the Heir caused some raw flesh to be given

This piece of Money is called

*Strepax*; hence the Proverb,

*expelle Danatim*, to prepare to die.

*Bustaria*. *Alterum pedem in Charontis*

*Cymba battit*, he is near death.

*Liv. l. 23.*

*Mulleres Genas ne*

*radunto*,

*neve lissum funeris ergo habento.*

*Lessus*, is

excess of grief and lamentation.

*Virg. l. 6. Aen.*

*ελε κη χαλ*

*εε, dicebant*

*Graci.*

*Cena funebria* sicutur.

*Parentatio*, is the Honour rendered to the deceased.



given to the poor, this was nam'd *Visceratio*. And the House was cleans'd by the *Everricatores*, and a Vacation time was appointed for the Domesticks, call'd *Denicales ferie*; besides, the Nobles had Plays celebrated for their larks, and stately Sepulchres erected, in which their Urns were plac'd. After the Funerals, the Widows were commanded to mourn a whole year, during which time it was not lawful for them to receive another Husband: And if they did, they were liable to the Law.

Εἰσατο ἥδη γῆ καλυπθῆναι νεκρῶς  
 Ὄδιν δ' ἕκαστος εἰς τὸ σῶμ' ἀφίκετο  
 Ἐλπίδ' ἀπὸ λθεῖν, πνεῦμα μὲν ποδ' αἰθέρα,  
 τὸ σῶμα δ' εἰς γῆν.

Owls, Crows, and Ravens, were unlucky Birds, they were esteem'd the Fore-runners of Death.

*Ovid. Met.*

*l. 9.*

*Funereus Bubo, Lethali carmine fecit.*

## CHAP. V.

### Of the Apparel of the Romans.

Nature recommends unto us Apparel, and necessity doth oblige us to make use of it, that it might protect us from the violence of heat and cold: But Reason and Decency have taught Men several sorts of Habits, to distinguish them and their Qualities. The Romans, and all civilized Nations have had different kinds of cloathing, according to the degrees of men among 'em. None but *Barbarians*, and the Savages of *India*, can quarrel at this laudable custom introduced amongst

amongst us. But I shall not undertake in this place to justify the distinction of Apparel from the childish Scoffs, and ridiculous Aspersions of some amongst us: It shall suffice to tell you how the Men and Women were cloathed amongst the Romans. These were the most noted Robes of Men.

*Pallium*, was a Cloak in use amongst the Greeks. *Palliolum*, a little Cloak.

*Amphitape*, Vestments having a Fur on both sides.

*Sagum*, was a Coat of the Soldiers, put over their Armour.

*Chlamys*, was a short Coat used by Soldiers and Children.

*Penula*, a Cloak for the Rain.

*Abolla*, *Lena*, and *Ricinium*, were Garments of Soldiers.

*Subucula*, was a Wastecoat or Shirt.

*Patagium*, a precious under Garment.

*Supparum*, a pair of Drawers open at the Knees, such as the Eastern People and the Moors wear.

*Carbasus*, a rich Cloak.

*Stragulum*, was a Garment to lie upon, as a Carpet, &c.

*Alicula Chlamys*, was worn by the Roman Children until the thirteenth year of their age.

The first Garments were made of Skins. The Heathen Worthies are often represented cloath'd with this kind of covering. But there was a great difference in the Vestments of the ancient Heathens; the Greeks did wear a *Pallium*, and from thence they are call'd *Palliati*; the Romans a Gown *Toga*, therefore they are stiled *Togati*; some of the Gauls Breeches, which gave them the

*Rosin.*  
\* *Terra ma-*  
*rique victus*  
*hostis Puni-*  
*co, lugubre*  
*immutavit*  
*Sagum.*  
*Horat. l. 5.*  
*Sagum ru-*  
*brum erat.*  
*Just. Lips.*  
*l. 2. de mil-*  
*lit. Rom.*  
*Vocabatur*  
*ephebica*  
*Chlamys.*  
*Apul. Mart.*  
*l. 12. Epig.*  
*83. Justin.*  
*l. 2. c. 2.*  
*Pellibus &*  
*laxis at-*  
*que mala*  
*frigora bra-*  
*chie. Ovid.*  
*Trist. lib. 3.*  
*Eleg. 10.*  
*Tunc igitur*  
*pelles, non*  
*autum &*  
*purpura co-*  
*ris exercebat*  
*hominum*  
*vitam.*  
*Euc. l. 5.*

name of *Bracchati*. Every Nation scorn'd to borrow their Habit from another's Invention. It is to be desir'd that our *English* Nation had the same generosity; our Tradersmen would not send so often into *France*, to fetch from thence their ridiculous Modes. I could wish for the benefit of our Country, that the Women would also find out some \* Mode, which might so please their fancy, that they might not change every day, and enrich the needy strangers, when so many skilful and expert Natives want Bread for themselves and Families, only for want of that esteem which strangers have got amongst our Ladies.

The *Romans*, as the *Spaniards*, did wear one sort of Habit, only their Magistrates and Persons of Eminency, had the liberty to carry on their Garments the Badges of their Office. It is true, in War they did take a *Sagum*, a short Coat mention'd before, which was more convenient for them to handle their Weapons. In Peace they did wear their *Toga*, and the honest Women a long Garment call'd *Stola*; only the new married Women, of an ordinary Estate, did wear a *Toga pura*; and when youths were escap'd out of their childhood, they were admitted to wear this *Toga pura*, which was also surnam'd *Recta*, *Libera*, or *Virilis*. The Persons of Quality put it on with much Ceremony and rejoycing. It was the custom to take it, and put it on first in the Market-place, and then the Youth, who was stiled *Tyro* carried a piece of Money into the Temple of the \* Goddess of Youth, as they did when Children were born, to *Isthyia*; and when they died, to *Venus Libitina*. The young Princes were wont to give Largesses and Plays to the people on that day: Seventeen years of age was the usual time to take

this

\* A difficult business.

Therefore ad sagum, is to go to War.

Mulier Togata, a Where.

It was of a perfect white, therefore nam'd pura, it was a badge of liberty, therefore called libera.

\* *Dea Juventa*.  
*Dion. Halicarn. lib. 7.*  
*Sueton. in Tiber. c. 15.*





None was  
admitted  
among the  
competi-  
tors, but  
such as  
were judg-  
ed worthy  
by the Ma-  
gistrate,  
who did  
govern in  
the Assem-  
bly.

\* That is,  
*Nomenclato-  
res*.

352

352

352

352

352

352

352

352

352

352

352

352

352

352

352

352

352

352

352

352

352

352

352

352

desire the Office, they took upon them *Toga Candida*, and therefore were named *Candidati*: Hence it is, that a Competitor, or a Student in any Science, is call'd *Candidatus*. Their custom was at such times to appear humble before the People, and to salute every one, \* calling him by his name; and that they might the better know the proper name of every *Roman* Citizen, they had some body acquainted with the People, to suggest unto them their names, who was call'd *Nomenclator*. They did besides, to win the Peoples favour, distribute Money, which was call'd *Congiarium*, by certain Men nam'd *Sequestres* or *Divisores*, because they were to be elected by their suffrages and plurality of voices.

*Toga picta*, was used by such as were led in triumph after some notable Exploits and glorious Victories. Besides these Gowns, there were also *Toga militaris*, which they commonly used in the Field, when their Armies lay in the camp. *Toga domestica*, was a short kind of Gown proper to the House. *Toga forensis*, was another sort proper to the Lawyers. It seems it was the neatest and most excellent kind, because they were call'd by excellency *Togati*, who did wear it.

Under these Gowns the *Romans* wore a Garment nam'd *Tunica*, a close Coat much like unto our Doublets, with long Skirts; some were without Sleeves, others with Sleeves; some were proper to Senators, as the *Laticlavica*, adorn'd before with large studs of purple, like Nail-heads. Others belong'd to the *Roman* Knights, as the *Angusticlavica*, a Garment enriched with lesser Ornaments than the former. The ordinary sort were plain, only such as were intended for Women reached to the heels, and such

such as did belong to Men, no further than the Leg or a little lower.

*lato nubere, nupsisti Gellia Cistifero*, Martial l. 5. that is, a Priest of Cybele who did carry a *cista* where the Mysteries of Cybele were hid from the People. Turneb. l. 3. adv.

*Palmaria Tunica* was a beautiful under-garment, sent by the Senate to the Princes who were their Friends and Neighbours. It was so nam'd, because it was richly adorn'd with Palm-leaves of Gold.

*Manicata Tunica*, was worn by the most effeminate persons; we must also note that such were clothed with Silk, therefore *Sericatus homo*, or *cycladatus*, signifies such an one, because this Stuff, and that sort of cloathing was proper to Women.

The Common People went abroad in *Tunicis*, as Persons of Quality in *Togis*; therefore Tacitus calls them *Populus tuniceatus*.

*Trabea*, was an honourable garment which only the prime officers of the Roman Empire did wear. It was like unto our Robes of State. There were three sorts of them: The first, all of Purple, was dedicated to the Gods. The second, of Purple with a mixture of White, was the Garment of Kings, and after them of the Consuls, when they sat in their Tribunals in the Army. The third, was of Scarlet and Purple woven together. The *Augures* were clothed with it, when they made their Observations.

The Women had some Garments, a little differenced from the mens; as their *Tunica*, which shew nothing but their faces in publick, whereas the Men discover'd their Shoulders, see Horat. *Maioribus prater faciem nil est in Latia est, demissa veste tegentur*.



Call'd pal-  
lum or  
palla quæ  
palam  
gestabatur.

Rosin.

\* Or a pair  
of Draw-  
ers.

† It was  
nam'd ce-  
stus, from  
hence is  
incestus.

Idem & Cælia  
Hom. l. 11.

Od. Or Ca-  
lantica.

Called in  
Greek

geison.

From  
hence is

Flammea-  
rii, such as

did make  
this attire,

Nubentes

flammeo

velabantur.

Copa, was  
the cover-  
ing of an

old Woman.

\* Call'd cri-  
nalis. Ipsa  
caput di-  
stinguit acu.

Claud.

Cincinnatus

& calami-  
stratus bo-  
mo, was a

reprocha-  
mongst the  
Romans.

did fall down as low as their heels. They also wore a kind of Cloak or Mantle as the Men. But it hath been the custom of judicious people, to distinguish the two Sexes by different kinds of Habit. Therefore, as in *Greece*, and the Kingdoms of *Asia*, so in the *Roman* Jurisdictions in *Italy*, the Women had garments peculiar to themselves, more for ornament than use. Such was their *stola*, which was a long Petticoat. *Indusium*, is an under garment proper for Women, as *subucula*, for Men; *Supparus*, was a kind of under garment, \* by which some understand a Smock. *Capitium*, was an ornament of the head. † *Zona*, the girdle which they did wear, until they were married; hence comes the Phrase *Zonam solvere*, to Desflour a Virgin. || *Mitra* was an ornament of the head, proper to Women. Their hair was ty'd up with Ribbons call'd *fasciæ, teniæ*, or *vittæ*. *Reticulum*, was another attire of the head; as also *Ricæ* or *Reticule*. When they went to be married, they had commonly a certain Veil call'd *Flammæus*. And as our Ladies in *England*, the *Roman* Women were careful to make use of such comely ornaments, as might rather add to, than diminish from their Beauty. These things were commonly us'd for that purpose; *Casina*, was a Bodkin for the head; *acus cum margarita*, was a long Pin with a Jewel at the end, such as the *Morisco* Ladies do wear in *Barbary*. *Calamistrum*, was an Instrument made to frizzle the hair. The Women commonly adorn'd their hair with Jewels and Pearls. — *Perque caput ducti lapides, per colla, per artus*. They had amongst them Tire-Women named *Psocades*. The Men, unless such as were sick, went about the Streets with their heads uncovered, unless

unless it be in the rain, and violent heat, then they covered their heads with their *Toga*. Of *Adrian* it is reported, that he would never suffer his head to be covered in the coldest or hottest weather. In Journeys they covered themselves with a *Parasol*.

Call'd *Pe-*  
*i. sum or*  
*umbracula.*  
*Segmenta*  
*& longos*  
*habitus &*  
*flammea ju-*  
*mit. Juven.*

The Romans did wear two kinds of Shooes, *Solea* and *Calceus*. *Solea* was like the Sandals of the *Capuchins*, the bottom of a shooe, tied with leathern straps about the toes and heels: It is call'd *gallica*, and *crepidula à crepitu*, from the noise that it made. The Shooes were either *Mullei*, *Lunulati*, *Uncinati*, *Perones* or *Cothurni*. *Lunulati calcei*, were certain Shooes that did represent upon them, or under them, the figure C, or a half Moon. It was only proper to the Senators. *Uncinaticalcei*, were in use amongst Soldiers; they were also nam'd *Caligæ*. Many of these Shooes did come up the leg half way, in the manner of Boots. Some were adorn'd with precious Stones, and other ornaments, others were plain. But of all these kind of Shooes and Garments, you may see more in *Rosinus*, and *Dempsterus*.

*Segmenta,*  
*i. e. Orna-*  
*ments pro-*  
*per to Wo-*  
*men, Gol-*  
*den and*  
*Purple Gir-*  
*dles. Non*  
*extrema se-*  
*det lanata*  
*lingula*  
*planta.*  
*Mart. lib. 2.*  
*Epigr. 29.*  
*Sacri calcei*  
*were woru*  
*only by*  
*Priests.*  
*Caligati ho-*  
*m nes are*  
*Souldiers.*  
*Suet. l. 22.*  
*c. 25. Wo-*  
*men wore*  
*white*  
*shoes, and*  
*Men black:*

## C H A P. VI.

## Of the Customs of the Romans in Eating.

IN every Country there is a great difference, in the manner of lying down, and taking those things which are necessary for our sustenance. The *Turks* feed sitting as *Taylors*. The *Jews* did about Noon, *Merenda* a Beaver; *Cena* a Supper in the Evening, *Comessatio* is properly a drinking after Supper, which was much used in Rome.

*Jentacu-*  
*lion is a*  
*Breakfast,*  
*Prandium*  
*a Dinner*  
*taken a-*

lye down upon Couches made on purpose. The Europeans commonly eat sitting at Tables. But my design in this place, is only to describe the Roman manner, and to mention those words which may give us a perfect understanding of the Authors, which speak of their Banquettings and Feasts.

The Men did eat but once a day at Supper, seldom twice, but not more; Children & Women did eat 3 times. \* It was as near the top of the House as the image of the Jews. \* *Penulam mihi scidit. Vix tange revestem*, is to not make a man welcome. *Et cubito remanete presso*, Hor. l. 1. The middle was the place of Honour. *Et celsus medio conspectus in agmine Caesar*. Lucan. l. 1. *Accumbat uxor in gremio mariti*. See Ovid. l. 1. Amor. Eleg. Salt was placed upon the Table to sanctify as well as to season the meats, as Arnob. saith, l. 2.

The place where they did eat, was nam'd *Cænaculum*, from *Cana*; as our dining room, from Dinner; because the supper was the Chief Meal of the Romans, as our dinner is ours. It was also stiled \* *Triclinium*, from three Beds, which were placed round a little Table standing in the middle. Before Supper they commonly wash'd their hands and face, chang'd their Cloaths, and took off their shooes, that they might not spoil the Beds. When the Table was furnished, the Master of the Feast compelled all those that were invited, to sit or lye down, by \* pulling their Garments with some kind of violence, which was interpreted an expression of kindness, and a sign of being welcome; \* whereas if this action was performed with indifference, and without earnestness, it was a sign, that the Master of the House cared not for the company of such a one. Such as came of their own accord, without invitation to a Supper, were nam'd *Musca*, Flies, or *Umbra*. The Guests commonly lye upon the Bed, leaning upon their left elbow, with their upper part raised up. There were two or three on every Bed; the one at the upper end, the next had his head leaning on the others breast, so was it of the third. In publick Feasts, where many hundreds were invi-



ted, Couches were made capacious, and fit to hold four or five at a Table. When they were thus ready for their Victuals, they adorned their heads with Garlands of Roses, and other pleasant flowers to refresh the Brain, and preserve it from the ill consequences of the excess of drinking and the powerful operation of the Wine. They did also for that purpose bind their heads with fillets of Wool and Linnen, stop the Veins of the Temples, which convey up to the Brain evil vapors, that disturb it. They did sometimes make use of Colewort-leaves, when they were resolved to drink much; for as our learned Herbalist hath taken notice, there is no greater enemy to Wine or to the operations of it, than Colewort and Cabbage. Their Supping-room was usually adorned with the Trophies and noble Relicks of their Predecessors, as the other part of the House named *Atrium*, was with their Images.

*Vel tibi Medorum pugnaces ire per hostes,*

*Atque ornare tuam fixa per arma domum.*

In all stately Suppers, there were three services or parts: The first was called *Gustatio*, *Antecena*, or \* *Promulsis*. It was compos'd of such Dishes, as did whet the appetite, and prepared the stomach for more corroborating Meats. The Fruits most in season, were then served on the Table, with Eggs, Salads, Oysters, Sparagus, &c. The second Course was named *Cena*, because it was the chief part of the Supper, and the principal Dish of it was called *Caput Cena*, or *fundamentum cena*; as the first was the *Premium*, and last the *Epilogue*. In the last Course they presented upon the Table all manner of Fruits, Cream, but

Hungry  
Fellows  
who were  
nimble at  
their meat  
were said  
to have  
*calceatos  
dentes.*  
Dempst.  
*Unguen-  
rum fateor  
bonum de-  
disti convi-  
vis here.*  
*Gr. Mart.*  
13. Ep. 12.  
It was the  
custom to  
anoint the  
head in  
Banquets.  
*Cella*, the  
Buttery; a  
*celandis re-  
bus* was  
joyning to  
the *Tricli-  
nium*. *Senc*  
*Prop. l. 3.*  
*Eleg. 8.*  
\* *Quia da-  
batur ante  
mulsum, an-  
tiqui non ni-  
si mulso  
primam si-  
tim sed  
bant. Ros.*  
1. 5. c. 29.

\* From  
hence is  
the Prov.  
*ab ovo ad  
mala*, from  
the begin-  
ning to the  
end.

Neverthe-  
less they  
did blame  
Luxury  
and Glut-  
tony; the  
Gluttons  
were fir-  
named  
*Asina*.  
*Phenico-  
pteri* men-  
tioned by  
*Sueton*, are  
called by  
our *English*  
in *Tangier*  
Bee-eaters,  
they do  
come eve-  
ry Spring  
in pursu-  
ance of the  
Bees to de-  
vour the n.

\* *Mercurii*  
for voca-  
tur.

especially Apples, as they did Eggs in the first.  
• Their Suppers were so ordered, that there was a  
convenient time between each Course, to dis-  
course of pleasant matters. It was not lawful to  
mention any sad accident at such seasons, be-  
cause there is nothing that helps digestion so much  
as mirth, and nothing is a greater impediment to a  
right use of Meats, than sadness. They did there-  
fore banish from the Table all melancholick hu-  
mours, and such things as might excite them.

In the flourishing state of the Empire they were  
very expensive in their Suppers. *Vitellius* as *Sue-*  
*tonius* informs us, had a Supper where two thou-  
sand rare and foreign Fishes were presented upon  
the Table, and several strange Birds fetch'd from  
the Streights of *Gibraltar*, by Gallies sent on pur-  
pose to transport them to *Rome*. And that they  
might not burden their Stomachs with courser  
sort of meats, and neglect others more pleasing  
to their palls; it was sometimes the custom in  
the entrance of Supper, to give unto every one a  
little Note of the Names of the several Dishes  
prepared for them. There were several Officers  
appointed at Feasts, named *Magister scribendi*,  
*opsonii*, *Diribitor*, *Scissor Chironomante*, and *carptor*.  
*Structor opsonii*, was the Garnisher of the Feast;  
who adorn'd the Dishes with all manner of Flow-  
ers and pleasant Garnishings. It seems the Car-  
vers and Garnishers were instructed how to  
behave themselves with Ceremony, by persons  
who made it their profession to shew such as  
would learn. Now in every Feast there was a  
• portion for *Mercurius*, whose Image was placed  
at the entry of many Houses, as we have already  
taken notice. And that they might please the  
ears with grateful sounds, as well as the palate  
with

with dainty meats, it was the custom to have a Consort of Musick; some of their Instruments were nam'd *Hydraula*; the word doth make many conjecture, that water did contribute to the sound, but I rather imagine that they were such kind of Instruments of Musick as they used at Sea, to encourage men to fight, or to drown the noise of dying Soldiers. Our Trumpets, in which some of our Nation do much delight, are derived from the *Romans*.

In their Feasts, they had pleasant Boys out of *Alexandria*, and fair Girls, to give them all manner of delights, which they fancied. The Girls of *Cadix* in Spain, were famous at *Rome* for their sportful humour, which they expressed in great Banquets. At such times they made use of many sorts of Vessels to drink. It was a common custom, to have a Horn enrich'd with silver or gold, but their common drinking Vessels were made of the Earth of the Island of *Samos*, of Beech-tree, Olive-tree, Glass, Crystal, of Amber, Black-stone, Silver, Gold, precious Stones, and of dead mens Skulls. This last kind of Drinking-Vessels was in use, especially amongst the *Scythians*, and the barbarous Nations. For when they had destroyed their enemies, they caus'd their Skulls to be cleansed and tipt with silver, for them to drink in. This insolent custom was seldom practis'd, unless it be amongst the *Getae*, the *Hunni*, and other Northern People. These were the names of their ordinary Drinking-Vessels: *Calices pteroti*, or *pinnati*, or *alati*, Cups with ears. *Trulla* or *Truella*, was a deep and a large Cup, proper for Husbandmen. *Phiala*, was a less Cup; *Cymbium* was like a Ship; *Scyphus*, was another sort of Drinking-Vessel, come from *Greece*, &c.

*Spinala*, was a Basket out of which meat was given to the People: It is taken for an imperfect meal, whereas *canis ralla* was perfect Supper, as also *cane dalia*, in which there were so many Dishes, that the Guests did scarce know of which to chuse.

*Pygmaei*, *Murinus*, *pecula*, were of Porcelain, for *Pliny* saith, that *Pompey* was the first that brought them to *Rome* out of *Perthia*, L. 37. c. 2. and *Proper. l. 4. Murinus*, in *Perthia* *pecula* *ostia* *facit*. *Scor-disci* in *offi-* *bus* *capitum* *humano-* *rum* *tribunt* *a-* *vidius*. *Am.* *Marcel.*



Rosm. Dici- They had several sorts of Wine in request at  
tur opimia- Rome, some Wine they perfum'd with smoak, to  
num Vinum render it more potable and pleasant to the tast;  
quia Opimi- but Pliny doth not esteem it wholesome.

us consul Nunc mihi fumosum veteris proferte falernum

morem il- Consulis, & Cbiso solvite vincla cado  
tum indux-  
it. Tibuld.

2. El. 1.  
See Rosl. 5.

is that

cup which

they did

drink to

Mercury,

before

they went

to sleep. It

is a kind of

Frontini-

ack Virgi. l.

5. Augustus

ritus. Hono-

raria & Sa-

lutaria pe-

cula voca-

bantur.

They did

chule in all

drinking

companies

a συμπο-

αρις, or

modipera-

tor. Plin.

l. 14. c. 22.

Sophocl.

It seems they preserv'd their Wine a very long while with smoak; for some speak of Wine an hundred years old. It may be that the Wine was not so old as the Vessels that were mark'd with such a Date. *Vinum albanum* was very famous at Rome, as *Vin de la Cuidad* is at Paris. *Cuidad* is a little Canton near *Marseils*, that yeilds most excellent Wine; it costs at Paris twenty Shillings a Quart.

From the Romans is come the custom of drinking Healths, which was first a kind of invocation proper to their Gods and Emperors, whose names they often mentioned amongst their merry cups, with many good wishes. At the conclusion of their meetings, they did drink the cup of their good Genius, which was the same with that of *Jupiter Sospitator*, otherwise called *Poculum boni dei*. This custom was also among the Greeks.

Ζῶν ἐπινοσίλου τε καὶ διδὸς σαιτηρίε

Σπινδὴν καὶ τε καὶ κατὰς Θ.

## C H A P. VII.

## Of the Roman Assemblies appointed for Publick Affairs.

**T**HE Roman Assemblies were either *Concilia*, when there was a select number met together, or *Comitia*, when all the People were called to the meeting. Of these there were three sorts; *Curiate*, *Centuriate*: and *Tributa*, all of them were named *Calato*, for a publick Cryer walk'd about the City, to warn them to an appearance. *Comitia a cocundo.* *Calo* signifies to call.

The *Comitia Curiate*, were, when the People were separated into several Parishes, called *curia*, to consult of Publick Business, and give their Votes. The City of *Rome* was divided into thirty *Curia's*, or Parishes, by *Romulus*; afterwards the number increased, when *Rome* began to enlarge its bounds and dominion. Unto every Parish there was a publick Hall, a meeting place or Temple, where the Parishoners did come together to perform their Devotions to their Gods: Over every Parish an eminent person was appointed, as well to keep the Inhabitants in order, as to see the *Worship* of the Gods duly administred. *Call'd curio.* These Assemblies were first appointed by *Romulus*, to approve of the Kings, and chuse Magistrates, for the Government of the Empire, and for the confirming of Wills, which are to be signed in their presence.

All sorts of People belonging to the Parishes, were admitted to speak their minds, and give their Votes, as private Men, Magistrates, Senators, and generally *All Citizens of Rome.*

generally all Free-men, who liv'd within the bounds of the Parishes. The place appointed for their meeting, was the great Hall of Justice, call'd *Comitium*, near unto the publick Market. They assembled, when they were lawfully call'd by one of the Magistrates; and before that they came together, three *Augures* were to make their Observations, and approve of their meeting, and of the business, who were also to be there present. But in case any sinister accident happened, the People did then desire the chief Magistrate there present, *intercedere*, that is, to hinder their further proceedings for that time; for the *Romans* were extreme superstitious in the observance of all Casualties.

The Suffrages anciently were delivered *viva voce*; but afterward there was a Law made, to express every ones mind in a piece of Wood, call'd *Tabella*. If any Officers were to be chosen, they had as many, as there were Competitors, and they cast into a pot, that upon which the name of him was written, whom they intended to favour with their Vote. But if a Law was to be enacted, every one receiv'd two *Tabella's* from the Distributors, nam'd *Diribitores*; in one there was *UR*, that is, *Ut Rogas*, in the other was a great *A*. The former signifies a full assent to what was required, \* the latter intimates the contrary; for the letter *A* did stand for *Antiquo*. They cast that which they did like best into a Chest, out of which they were taken to be numbred by the *Nongenti*, or *Custodes*, certain men appointed for that purpose. The Voices were numbred and the plurality obtained their desires. The common Cryer was wont to declare what had been decreed, or who had been chosen. It was not

lawful

*Velitis Ju-  
beatise  
Quirites,  
&c.* Is it  
your plea-  
sure Ro-  
mans that  
such a Law  
should be  
made were  
the words  
used in the  
*Rogatio  
Legis.*



lawful for any, except the Chief Magistrates to prefer a law. Only the Prætor, the Consuls, the Interrex, the *Decemviri* the *Triumviri*, the Dictator, the Tribunes of the People, had this power granted unto them. When they intended any such business, they caus'd their Law to be well written in Tables, which were to be hung up publickly during three market days, for all men to view, and consult about the necessity of it. But before he went so far, he ask'd the advice of several men experienced in the Laws and Customs of the Romans: He did sometimes imploy \* the *Augures*, to see how the Gods did approve of it, and propos'd the matter to the Senate, to have their approbation. All these things being perform'd, the Magistrate did recommend at the publick meeting the Law to the People, perswading them to it by a Speech. Sometimes it was oppos'd by men of a contrary Judgement †. Thus after that the business had been sufficiently examined, they proceeded to understand the will of the People. In the mean while, it was lawful for any of the Magistrates to forbid the examination of the business, which they did always do, when any body was taken with the Falling-sickness at that time, or when the Magistrates observed any unlucky signs in the Heavens, or when the *Augures* did \* bring word of any unfortunate Omen, as of Thunder, which was always esteemed unhappy. When the Law was approved in this manner, it was graven in Tables of Brass, and laid up in the Treasury of the Empire and published, by affixing it in places of resort in the City.

The *Comitia centuriata*, was when the People were met together in Centuries, to give their

*Legis promulgatio dicitur.*

\* The Prætor of the *Augures*

were named *effata*, when

the signs were not favourable

*obnuntiabat* † *Prærogativa curia*,

or *Tribus*, was that whose name

came out first, it is call'd *Mor-*

*bis Comitialis* from hence

|| That is, do *caelo observatio*, or

*Spectio*. This is call'd *Nuntiatio ferre legem*,

*Remunabant consulem*, they

declared who was

their Consul.

They made their Votes. Now a Century was an hundred  
 a prick at Men, belonging to one of the six Classes, into  
 every Vote, which *Servius Tullius* divided the *Roman* People.  
 when they did number them, This was done according to every Mans Estate;  
 did number them, The first Classis was the richest and most suf-  
 therefore sufficient; for none was admitted into it unless he  
*publicum* was worth above 800 Crowns, as every man of  
*punctum* is taken for the second was to be worth above 100, so pro-  
*Suffragium* portionably of the other Classes. \* The lowest  
*Classici* vo- sort of People were nam'd *tenuis census homines*,  
*cabantur* men of a small Estate. In every Classis were ma-  
 From ny Centuries reckon'd; some mention 139 in all.  
 hence are the divisi- When they were assembled, the plurality of  
 ons of Scholars in the Schools nam'd clas- the plurality also carried the choice. Over every  
*Scholars* in the Schools nam'd clas- Century there was a judicious and couragious  
*ses*, and the person appointed, named *Centurio*, as over the Mi-  
 Authors read by them, are call'd clas- litia of the City of *London*, in every Quarter there  
*fici* *Autho-* is a Captain. There were many belonging to  
*res.* these Centuries, who did not dwell in *Rome*, but  
 \* *Proletarii* in places far distant from it: They were call'd  
*vocabantur* together to elect their chief Magistrates. The  
*Centurio-* first Consuls were created by them, the Censors,  
*num* *utis*, Prators, Proconsuls, Tribunes, or Colonels of  
 was the the Army, and several other Officers were chosen  
*Centurions* in these Assemblies, sometimes in the other. They  
*staff* or rod did also meet to judge of Crimes committed a-  
*of com-* gainst the publick safety, as Treason. When any  
*mand.* *Rof.* person had disgraced the *Roman* name, and the  
*Appian.* Censor had taken notice of him, he was blotted  
*Perduellio-* out of the Roll of his Century, and had no more  
*nis reus,* is liberty to give his Vote in these Assemblies.  
*one guilty*  
*of Treason.*

They all met with their Weapons out of the  
 City, in a place dedicated to some God, and hal-  
 lowed by the *Augures*. (The *Campus Martius*, a  
 large

large spot of ground given to the City by *Cato Terrata*, a Vestal Virgin, was the common Rendezvous of the Romans on such occasions. It was situate without the City, near the River, and in it were many convenient things and places to exercise Youth in all manner of martial Sports.)

Whilst the Roman People were thus assembled in Arms about the Tent of one of their chief Magistrates, who was always to sit there as a Judge or President, there was a Flag hung out on the top of the *Janiculum*, and a Guard of armed men placed there.

*Comitia Tributa*, were the assemblies of the Wards or Quarters of the City. They did meet either in the Field of *Mars*, or in the Capitol, or in the *Circus Flaminius*, when there was urgent occasion, and when the *Comitia Centuriata*, or *curiata*, were not permitted to assemble, either because of the unlawful days, or because of some ominous signs in the Heavens, that threatned them.

*Mars augusta sui renovat suffragia campi.* Claud.

In this place were several enclosures, nam'd *septa*, or *ovilia* to separate the Tribes and Classes.

*Et misera maculavit ovilia Romæ.* Lucan.

## C H A P. VIII.

### Of the Roman Magistrates.

**R**OME was at first a Monarchy. Seven Kings successively reign'd, until *Tarquinius Superbus* was banish'd for his licentiousness. He endeavoured to recover again his right, by the assistance of the neighbour Princes; but the Senate and People oppos'd him with so much animosity, that he, and all his Friends lost their labour, in



in compelling them to receive him again. The *Romans* then agreed to govern their Affairs, partly in the manner of an *Aristocracy*, and partly as a *Democracy*: for the Senate and Supreme Magistrates rul'd in such a manner, that the People had a hand in most affairs of consequence. So that as the *Romans* were compos'd of several different orders of men, they could never submit long to an *Aristocracy*, unless it had degenerated to a *Tyranny*, as *Machiavel* observes upon *T. Livius*. This may easily appear by their frequent murmurings, and the seditions of the People; for when the *Aristocracy* gain'd upon the *Democracy*, and that the People felt themselves over burden'd with cruel exactions, and griev'd with the severity of the Nobles, who kept not to the golden Rules of Moderation, which were only able to preserve Peace, they cast off all respect to their Superiors, and broke out into an open Rebellion. But all differences were ended again, when the people had obtained such priviledges and fundamental Laws as might secure them for the future, from the usurpation of the better sort, and from those grievances of which they complained. The *Roman* Empire continued many hundred years in a flourishing Estate.

It is supposed, that this mixed kind of government was one of the main helps, to raise it to that excessive power, unto which it arriv'd in the time of *Julius Caesar*. For when there was a way open for every one to ascend up to the Supreme Authority, and that virtue and courage were the great promoters to such an end, every one who had a little ambition in him, strove to excel in that, which so well rewarded its owners with Honour and Profit. They did all endeavour to ascend as  
near

near to the highest pitch of Glory, as their abilities would give them leave, in obliging the publick Interest by brave and worthy exploits. But this kind of *Aristocracy* could not continue for ever; for in process of time, it could not be put that some Member of the commonwealth, must attain to a superiority in power and riches, which when it is popular and obliging, it must needs make people forget the liberty to which they were born, and insensibly bring in a Monarchy. As first, in such a potent Empire, it could not but meet with opposition. In such a case whatever side did get the Victory, the Publick was sure to lose its Freedom, unless the opposition had been managed by the publick it self, and such persons of integrity had been intrusted with the defence of Liberty, as might not intend the making of their own *Fortunes*, rather than the maintenance of the universal Interest. Therefore if either *Pompey* or *Brutus* had overcome, it is imagined by all rational people, that they had never restor'd unto the *Romans* that beloved liberty, which they enjoy'd before. The truth is, that then the Empire was grown so great, and the *Roman* Citizens so powerful, that if there had not been one above them, to moderate their pretensions, and keep them from Divisions, the *Roman* Empire had been often troubled with civil Wars. This was one of the reasons which *Agrippa*, a wise Counsellor to *Augustus* the Emperor, gave unto him, to dissuade him from resigning his Supreme Authority to the Senate and People. We all acknowledge that there can be no Government so happy as Monarchy, when the Prince and People understand one another well, and when there is a mutual correspondency between them, of Love and Obedience.

See this examined by Du Hallan in the beginning of his History of France

The

The Roman Magistrates were either *Majores* or *Minores*. The ordinary Magistrates of the first Division, were at first the King, the Captain of the King's Guard; afterwards the Consuls, the Censors, the Prætors, the Generals, the *Cæsars*, the Tribunes, the Governours of the City. The extraordinary were the Interrex, the Dictator, the Master of the Horse, the *Decemviri*, the Colonels of the Army, intrusted with the power of the Consuls, and the *Triumviri*.

The Under-Magistrates, commonly chosen, were the Treasurer of the City, the Tribunes of the People, the Curates or Overseers of all the Tribes, the *Ædiles*, &c. These several sorts we shall describe in order, with the rest of the Under-Officers chosen upon special occasions. Whilst the Kings Reign'd in Rome, there was an absolute Monarchy, they made Laws with or without the consent of the People. They had a Guard of young Soldiers, called *Celeres* from their swiftness, or *Trossuli*, or *Flexumines*, to attend upon their Persons. Their Chief Commander was named *Præfectus*, or *Tribunus Celerum*. He was next in place and dignity to the Kings. Besides these, the Prince had 12 Men to wait upon him, call'd *Lictores*; their Office was to punish the Offenders, and put in execution the King's Command. When he went abroad, these men were to march before him and to carry the *Fasces*, the bundle of Rods, and the Hatcher, which was bound up, and appearing at the top of them. These different kinds of Instruments of Justice did intimate that some Offenders were to be chastised with milder punishments, with Rods; and others when there was no other remedy, were to be cut off with the Hatcher. This bundle of Rods, with the Hatcher,

was

*Præfectus  
vel tribu-  
nus Cele-  
rum.*



was always carried before the Consuls, and other Supreme Magistrates of the Romans. The King had Ornaments to distinguish him from the rest of the People; for he was cloath'd in a Purple Gown: when he did Justice he sat in a Chair of State, call'd *Curulis*, or *Eburna*, of Ivory, with his Guard of lusty and Noble Youths, mention'd before, about him, who were chosen out of the best Families of Rome, and recommended by the Suffrages of the People to wait upon the Prince. They were armed with such kind of Weapons as His Majesty's Pensioners.

*Fasces deponere, to lay down his command. Fascibus abrogatis, the authority being taken away.*

*Plutarch. in vit. Rom.*

The Roman Senate was first elected by Romulus, to assist him in the management of Affairs of State, and in the Government of the City, whilst he was employ'd in continual Wars with his Neighbours. He caus'd an Hundred of the most sufficient and wisest Men to be chosen out of every Tribe, and to meet together about the Publick Business: This Assembly he call'd the Senate. Afterwards, when his Subjects increased by the continual coming in of Malefactors from amongst his Neighbours, who shelter'd themselves in his Asyle, from the pursuance of the Justice of their Country; and when he added the Subjects of *Tatius*, the King of the *Sabines*, to the Inhabitants of Rome, he chose one hundred more of the Noblest Persons to the Senate. *Tarquinius Priscus*, to ingratiate himself with the People, admitted One hundred more, so then there were Three hundred in all. About the time of the *Cæsars*, there were above a Thousand Senators. They were sometimes elected out of the *Plebeian* Families; but as an Author informs us, they were in such cases to be first enobled, and made *Patricii*, be-

*T. Livius, l. 1. Dion. l. 1.*

*Patres vel Senatores vocabantur ob eam rem.*

*Dion. lib. 2*

fore they could be admitted. The usual custom was, to chuse a Senator when any was wanting, either out of the *Equestrian* or *Patrician* Families. None was to be admitted into this Venerable

*Sigon. l. 2.* Assembly under the age of twenty years. There  
*c. 2.* was some distinction in the Senate; some were

*Allecti vel*  
*Pedarii*  
*Senatores,*  
were mean  
and poor  
Senators.

call'd *Senatores majorum gentium*; they were of the Race of those who had been chosen by *Romulus*. Others were nam'd *Senatores minorum gentium*; such were of the Posterity of those who had been promoted to this Honour by *Tarquinius Priscus*, when the Kings were banish'd; they were all call'd *Patres conscripti*. The Chief of the

Senate, who was appointed by the Censor, was to be chosen out of their number, who had been a Consul or Censor. He was then stil'd *Princeps Senatus*, the Prince of the Senate, because he was as a President of this wise Assembly. It was a Venerable Company in the beginning of the Empire. The Ambassadors of *Pyrrhus* King of *Epirus* told him, that the *Roman* Senate was,

*Plutarch.*  
*in vita*  
*Pyri.*

*ἑσπέρων πολλῶν συνέδριον*, a Company of many Kings. They were mightily esteem'd all over the world. It was a great crime to offer an as-

They did  
say hoc bene  
fit.

front to them. When they assembled, they began their Consultation with the Invocation of

*Sueton. c.*  
*58. in Aug.*  
As the re-  
solves of  
the People  
were call'd

*Bona fortuna*. The Votes of the major part govern'd. When the Decree was made, 'twas stil'd *Senatus consultum*. They never met but in a Temple of the Gods, in a sanctified place.

*Plebiscita.*  
*Polyb. l. 6.*

The Power of the Senate was not always the same. In the time of the Consuls, the Senate acted without control; but the succeeding Tyranny of the Emperors destroy'd this glorious Assembly. Their chief business was to dispose of all Affairs relating to the publick concerns, only

the

the enacting of Laws, choice of Magistrates and undertaking of Wars, were left to the common People.

The Senate was wont to meet twice every Month. But before they came together, the *Augures* were appointed to make their Observations. When their Opinions were requir'd, they arose from their Seats, and pass'd over to him of whose Judgment they were, and whose advice was ask'd first; from hence comes the Phrase, *Discedere in alicujus sententiam*, to become of another Man's Opinion. When the Members of the Senate had committed some unworthy Action, the Censors did *ejicere eum Senatu*, cast him out of the Senate. And when any of them was absent, and could not give a just cause of his absence, he was sometimes fined to pay a Sum of money.

The Consuls were the supreme Magistrates in Rome, after the Kings had been banish'd. They were chosen out of the Noble-men, or *Patricii*, and sometimes out of the other Orders of Men. The People, in their General Assemblies, call'd *Comitia*, did name them every year. The Law prohibited any to be Elected under the age of 42 or 43; and before that they could pretend to this high Dignity, they were to pass through all the meaner Offices of the Commonwealth. It was no difficult business for such a one, who had behav'd himself well in his Employments, and had oblig'd the Publick, by his generous behaviour, to obtain their Voices at this time. In this therefore appears the Politick Government of the Romans. That they might oblige every Magistrate to Justice and Equity, and to seek the satisfaction of the Publick, they appointed a Subordination



of all the Offices which were at the disposal of the People; so that if in the meaner Offices any miscarry'd for want of Ability, or if any committed Injustice, he could never pretend higher at the next Assemblies. None was to be made a Consul in his absence, neither was any to continue in that Office above year; only *Marius*, that brave *Roman General*, was elected seven times, and once he was chosen when he oppos'd the *Cimbri*, and other Nothern People, who intended the Destruction of the *Roman Empire*, and to conquer all *Italy*, but they were all defeated by this excellent Commander.

But before the Consuls entred into their Office, they Sacrific'd to the Gods, and imploy'd the *Augures* to make their Observations. This was practis'd by all the other Magistrates, at their first admittance into their Offices.

\* *Aquila ex Eburna sumit arrogantiam gestator ejus prudent. de coton. Vocatur sceptrum eburneum vel Scipio. Viri consulares, Men who had been Consuls. Polib lib. 6. Cicero l. 3. de legib. Censores duo erant morum disciplinaeque Rectores. l. iv.*

The marks of the Dignity of the Consuls were the bundles of Rods carried before them by 12 Serjeants, as before the King, and the *Sella Eburnea*, a Chair of Ivory, plac'd upon an open Chariot, and therefore named *Curulis à curru*, with an Ivory staff, bearing on the top an Eagle, which they had in their hand when they did sit on Judgment; therefore the *Cæsars* are often represented with this mark of honour and command. The Consuls also were cloath'd with a Purple Robe call'd *Trabea*. These Consuls commanded the *Roman Armies*, dispos'd of the Revenues of the Provinces, punish'd all Offenders, call'd the Senators together, assembl'd the People, treated with foreign Princes, and manag'd many other Affairs of the Empire.

The Censors were first appointed to ease the Consuls of part of their Burden; for when the Empire

Empire began to flourish, and the Enemies of it began to multiply, the Consuls were continually imploy'd in the preservation of the publick Interest from Forreign Invasion, and in forcing the Neighbour Nations to yield Obedience to the Roman Eagles; so that they could not mind the domestick Affairs. Therefore the Censors were chosen by the people, and enabled with a Power not much less than that of the Consuls. Their Office oblig'd them to look to the publick Revenues, to take an account of every Citizens Estate and Ability, to correct Mildemeanors and publick Abuses. They were able to depose the Senators, to degrade the *Equites*, and take from them their Ornaments, when they committed actions unworthy of the *Roman* name. This Discipline encourag'd Virtue, and prevented the mischiefs which Vice doth commonly bring upon a Nation.

*Morum praefectura illis demandata.*

The oversight or government

of the manners of the People was committed to them.

*Hug. Grot.*

*l. 2. de Jur.*

*B. & P. c.*

*5. Onufr.*

*Panvin. in*

*Coment. ad*

*lib. 1. fast.*

If any neglected his Patrimony and Estate, and made no improvement of it; or if any suffer'd his Ground to be untill'd, or was not well furnish'd with Arms and Necessaries for the War; or if any person neglected his Office, and spent his time in Debauchery, the Censors were to punish them according to their deserving. By this means the *Roman* Empire flourish'd, when there was an exact care taken to oblige every man to his Duty and Imployment. Idleness is a dangerous Vice in a Kingdom, that causeth nothing but Poverty and Misery. I could wish, that in this our Country some order might be taken to imploy our poorer sort of People, and drive the wealthier from the Taverns and Ale-houses, where many spend their Days and Estates. It is strange that most Corporations swarm with Beggars,

whereas they have most means to employ them for the advantage of the Publick. Our Laws are as good as the *Romans*, and as much conducing to the universal Interest. But our Country Officers, our Mayors of Towns, have not many times that generous Spirit in them, which their Offices and the general Interest requires. We may ascribe to the idleness, the sloth and negligence, and the ill improvements of the native Commodities of our Land, all the evils and want which cause our murmurings.

*Virgula*  
*Censoria*,  
 was the  
 Censors  
 Rod. *Lustrum* à *lu-*  
*strando po-*  
*pulum*, was  
 every five  
 years, be-  
 cause the  
 Censors *tu-*  
*re lustrum*  
*condabant*  
*& censum*  
*faciebant*,  
 they did  
 muster the  
 people, and  
 value their  
 Estates.  
*Lustrare*, is  
 to view or  
 muster, or  
 to purge by  
 Sacrifices.  
 Cato was a  
 very severe  
 and nota-  
 ble Censor.

These Censors continu'd in their Offices five years compleat. And as often they took a view of all the Citizens of *Rome*. If any was left out of the Roll, he was degraded for some misdemeanour. It was no little Honour to be nam'd first amongst the Senators and the *Equites*; they were nam'd *Principes Senatorum*, and *Equitum*. The Censors were also to take care of the Ornaments of the Temples, of the Sacrifices, of the publick Ways and Bridges, and to see that all things relating to the publick Interest, might not suffer any damage. Every five years the Censor was to *Lustrare exercitum Romanum*, to purge by Sacrifice the Army of the *Romans*. The custom was, to lead a Sow, a Bull, and a Ram round about the People encamp'd in the Field of *Mars*, and then to Sacrifice these Beasts to this God of War.

The Prætors were appointed instead of the Consuls, to administer Justice to the Publick. Two were commonly chosen, *Prætor major*, or *Urbanus*, for the Affairs of the *Roman* Citizens; and *Prætor Peregrinus*, or *minor*, to do Justice to Strangers. Before their admittance into their Offices, they did swear to observe the Laws of the Commonwealth. The number of these Prætors



Prætors increas'd in the flourishing state of the Empire, to 16 or 18. The Prætors did judge of all sorts of Causes, the criminal Causes were call'd *Causæ capitales*. The Officers of the Court were the *Lictores*, the Scribes, the *Accensi* or Bailiffs; who summon'd the People to appear. Their Marks of Honour were a Sword and a Spear, which were plac'd by them in the Court. When they did first enter into their Offices, they caus'd several Rules or Laws to be written in a \* Table which was to be hang'd out in publick, to give notice to every one, how the Prætors did intend to judge. This was call'd *Edictum Prætoris*. At last, a certain Prætor gave Rules for the rest to govern themselves by in the administration of Justice; his Edict was call'd *Edictum perpetuum*. When Sentence was given against any Man, the Party who overcame, did lay his hand upon the loser, or upon the thing in dispute, and did use this form of Words; *Ego hunc hominem, or hanc rem ex jure Quiritum meum, vel meam esse dico*; then the Prætor confirm'd his saying, by adding *addico*, I do so adjudge it.

*Prætor Cæralis*, was to provide Corn. *Prætor Tutelæ*, to command the watch, and to provide for the safety of the City in the night.

*Prætores fidei commissarii*, were to judge of causes concerning Fidei-commissments in trust. *Prætores quaestores*, or *Quæstores* *parricidii*, were criminal Judges, such as are the

Provosts in France. \* *Edicta sua inscribebant albo*. Joach. Steph. lib. 3. de Jurisdic. cap. 5. *Consules suffecti & non honorarii*, were such as were elected at the death of those that were chosen for the year, who were nam'd *ordinarii & honorarii Consules*; so was it with all other Officers.

The Commonwealth at last was forc'd to yield to the Ambition of *Julius Cæsar*, and his Successors, who were chosen Emperors. For when the Civil Wars were ended, the Senate of Rome, being moved by the Creatures of *Julius Cæsar*, bestow'd upon him most glorious Titles of Honor and Dignity, and establish'd him in the Supreme Power during his life. They stil'd him a perpetual

*Adducunt aures*, when there is a happy omen. *Adducere bona*, is to deliver up the goods of any Man.

*Additus,  
i. e. dam-  
natus.*

The Empe-  
rors were  
established  
*Dictatores  
in perpetu-  
um, and  
stiled Pa-  
tres patrie  
and Cæsares*

*Princeps  
Juventu-  
tis, vocaba-  
tur etiam  
Cæsar &  
Nobilissi-  
mus Cæsar.*

*Præfæctus  
Urbi, Sene-  
ton. in Au-  
gusto. Dio.  
l. 52.*

Dictator, the Father of the Country, a Consul for ten years, *Sacrosanctus*, & *Imperator*, a holy Person, and Emperor. This last name had been given after some notable Victory to the *Roman Generals* by the Soldiers. *Augustus* added another Title to the Emperors; for after him they were nam'd *Augusti*, a Sir-name proper to all holy and sacred places and things. They were also call'd *Pontifices Maximi*. Their Power was far greater than any other Magistrature before, for they did what they pleas'd without controul.

The Princes of the *Roman Youth*, were such as were design'd for Emperors: They were honour'd with the Title of Most Noble *Cæsars*, when they had been chosen to succeed in the Empire, and declar'd worthy of that Dignity in the Senate. *Augustus* brought in that custom, which was observ'd by his Successors. In *England* we have the Princes of *Wales*, who succeed in the Throne to our Kings. In *France*, the *Dauphin*, the eldest Son of the *French King*, reigns after his Father. Thus in *Germany*, there are the Kings of the *Romans*, who are elected during the lives of the Emperors, to succeed them in the Empire.

The Governor of the City of *Rome*, was first chosen and appointed by *Augustus Cæsar*, to watch over, and provide for the Affairs of the City. Unto his Office it belong'd to examine Controversies between Citizens, to sit as a Judge at the publick Plays, to do Justice to Slaves and Bondmen oppress'd by the cruelty of their Masters; to have an eye to the publick Markers; and to concern himself with all Crimes committed within One hundred miles of the City. In the absence of the ordinary Magistrate, before

*Augustus,*

*Augustus*, there was a *Præfectus Urbis*, who had only power when the King and Consuls were absent in the War. They were not chosen by the People, but appointed by the Consuls to be their Lieutenants in their absence. Afterwards it became an ordinary Office, especially when the Emperors departed to *Constantinople*; then the Governor of the City was a Viceroy in *Italy*, the Emperors Vicegerent.

At every mile there was a stone fix'd in the ground, therefore 100 miles is named 100 lapides  
T. Livius.  
Tacit. l. 6.  
A. Gell. l. 19.

The *Interrex* was appointed by the Senate, when the Kings were dead, until another Prince was chosen. And after the Kings had been expelled, the Title and Dignity remain'd; for when a Magistrate had quitted his Office, or when another could not be speedily chosen; or when Consuls could not be present to govern in the Assemblies, the Senate did appoint an *Interrex*.

*Interrex*.  
Dion. lib. 2.  
*Interreges autem erant decem constituti ex decuriis Senatus, unusquisque eorum imperium habebat 5 dies, itaque vocabatur magistratus quinqueduanus.*  
Rosin. l. 7.  
Polyb. l. 3.  
Liv. lib. 2.  
Val. Max. l. 2.

The *Dictator* was chosen by the People, and the Senate, in the dangerous times of the Commonwealth, when some eminent danger threatened the State. He had a far greater Power than the Consuls. He was nam'd *Magister populi*. There was no appealing from his Sentence to the People. He did continue in his Office six months. There was another Officer chosen by him to be his Lieutenant in his absence, he was nam'd *Magister equitum*, the Master of the Horse, because in the War he commanded the Horse, and the *Dictator* the Foot, as we may see in T. *Livius*.

Flor. cap. 7

It is worthy of our observation, that these *Dictators*, who were intrusted with such an uncontrollable Authority, did never abuse it to the prejudice of the Commonwealth; and that it was a very rare thing to see a Citizen of Rome punish'd by them, either with Death or Banishment.

Dion. lib. 5.

The



*Decem viri.*

The *Decemviri*, who were created with Consular Authority, to make and establish Laws over the City of *Rome*, were appointed in the beginning of the Empire for that purpose. The Kings who had formerly govern'd, did administer Justice according to their pleasure. But when the *Romans* saw into what conveniency they would fall, if they had not Statutes and settled Laws to govern their Magistrates; they chose ten Men to examine the Laws of the *Athenians*, and cause the best of them to be graven upon ten Tables of Brass, to remain as the standing Rules of Government. Afterwards two Tables more were added, so that they were call'd *Leges 12 Tabularum*. These Magistrates succeeded one another in the Government; for every one had the Supreme Power by turns: But they were put down about three years after their establishment, and the Consuls succeeded them.

*Tribuni militum.*

The *Tribunes* of the Soldiers were of two sorts; some govern'd the Empire as the Consuls, and the other were only as Colonels in the Army. The former were only chosen to appease the murmurings of the People, who did grumble because they could not pretend to the Supreme Magistracy, as the *Patricii* did, for the Senate oppos'd the Election of Consuls out of the *Plæbean* Families; therefore to content the Commonalty, they suffer'd some to be elected out of them, who should have the Authority of Consuls, but not the Name; they were stil'd *Tribuni militum consulari potestate præditi*.

The *Tribuni militum*, chosen by the Consuls, were call'd *Rutuli*, or *Rufi*, because *Rutilus Rufus* brought in that custom: They who were appointed by the Army, were nam'd *Suffecti*; and the

the others chosen by the Commons, were stil'd  
*Comitiati tribuni*.

*Quinquenviri mensarii*, were Officers who were  
employ'd in the Sale of the dead Mens Estates, and  
in letting out to Usury the publick Moneys.

*Triumviri* were of many sorts; there were  
*Triumviri capitales*, call'd also *tresviri*, or *treviri*  
*capitales*, who were as our High Sheriffs: They  
had power to imprison, and release out of Pri-  
son; they did also punish all Malefactors who  
were not Romans. Eight Bailiffs commonly at-  
tended upon them.

*Triumviri Minarii*, were appointed to pay out  
of the Publick Treasury Money to satisfy for  
poor Mens Debts.

*Triumviri colonia deducenda*, were to establish  
the Colonies of the Romans in forreign Nations.

*Triumviri Monetales*, or *Triumviri A. A. E.*  
*F. F.* as *Rosinus* calls them, i. e. *Auro*, *Argento*,  
*Aere*, *Flando*, *Feriendo*, because they had charge  
of the Mint.

*Triumviri nocturni*, were certain Men who  
were to go the Rounds, and give notice when  
Fire did break out in the City of Rome.

*Triumviri Reipub. constituenda*, were establish'd  
after the Massacre of *Julius Caesar*; for when  
his adopted Son *Octavius* did labour to revenge  
his death, and that he could not compass his de-  
sign, unless *Antonius* and *Lepidus* join'd with him:  
He concluded an agreement with them, to go-  
vern the Empire between them, to divide the  
Provinces, and raise an Army, which should  
pursue after *M. Brutus* and *Cassius*, the two most  
powerful Murderers of *Julius Caesar*. They  
pretended to settle the Commonwealth, but  
they fill'd Rome with the Blood of all their Ene-  
mies;

*Just. Lips.*  
*in Tacit.*

They were  
assisted by

Officers na-  
med *Co-*

*clerici*, *Vid.*  
*Horat. l. 1.*

*Sax. 6.*  
*Triumviri.*

*Triumviri*  
*capitales*,

were  
dreadful

to the Ro-  
mans, for

they were  
appointed

to see the  
publick

Decrees  
executed

upon Of-  
fenders;

their At-  
endants

were na-  
med *Qu-*

*tionarii*  
*virgatores*

& *Coriarii*  
*Tacit. l. 5.*

*Annal.*  
*Val. Max.*

*l. 8.*

*triumvira-  
tus*, alone  
signifies  
this bloody  
Govern-  
ment of  
*Aug. Ant.*  
and *Lepi-  
dus*.

*Liv. lib. 7.*

mies, and proscrib'd 130 Senators. The rest of the Senate continu'd unto them the Supream Magistracy, with full power for five years, because they could not oppose them, nor their proceedings; for they had at their heels two powerful Armies.

*Quæstores Urbani*, or *Ærarii*, were the publick Treasures, who had a Commission to keep the Riches, and receive the Revenues of the Commonwealth from the Officers of the Provinces. At first there were two appointed, afterwards two more were chosen by the people to accompany the Consuls in their Expeditions. These last were as our Commissary Generals, or as Treasurers of an Army; for they were to provide all things necessary for the Soldiers, and receive the Incomes of the Provinces, sell and dispose of the Spoils of the Enemy.

When the General return'd home, before they could obtain the Honour of the Triumph, they were bound to give an account of the number of the Enemies, and of the Roman Citizens, who had been slain, to these *Quæstores Urbani*.

*Tribuni  
plebis.*

*Liv. lib. 2.*

*Dion. Hali-*

*carn. lib. 6.*

The *Tribunes* of the people were first establish'd at Rome, when the Commons had been forc'd to a Sedition by the cruel Exactions of the Nobles. They assembled upon Mount *Aventine*, and sent word to the Senate, that they were resolv'd to leave their City, and settle somewhere else, if they did not grant to them a discharge of all Debts, and such Laws as might for the future shelter 'em from the unjust usage of the wealthier Citizens, and certain Magistrates, whose business should be to mind the good of the People. The danger oblig'd the senate to condescend to their demands; two Officers were chosen first out of the



the *Tribunes*, or *Colonels* of the Army; and therefore they were nam'd *Tribuni Plebi*.

They were persons *Sacrofancti*, most holy and sacred. It was no less then a capital Crime to offend them by Word or Deed, they who had been so daring, were by the Law *homines sacri*, devoted or condemn'd *ipso facto*, to be sacrific'd to the Gods. These *Tribunes* had power to \* op- \* *Interce-*  
pose the Proceedings and Decrees of the Senate. *dere.*  
They were not admitted into this venerable Assembly, but had their places at the entrance of it. When any Decree had been made, it was sent to them to receive an approbation; which they signify'd by writing upon it a Roman T. Their *Salust. in*  
number increas'd to 10, and their Authority *Catilin.*  
also became greater than at the first Institution; for they did enact Laws with the consent of the *Lucan. de*  
people, and commit many disorders to the pre- *Curient. lib.*  
judice of the Senate; and of the Consuls; so that *1. Pharsal.*  
sometimes they were nam'd *Pestis Reipublicæ*. *Macrob. l. 4.*  
Their Houses were open both day and night, that *Saturn.*  
they might serve for a Refuge to all that should fly to them for succour. And whilst they were in that Office, it was not lawful for them to be absent a day out of the City, except in the Latine Festivals. Their power was also limited within the Walls of Rome. They could not concern themselves with things acted out of the limits of the City.

*Ediles*, were Magistrates who had a care to *Ediles ple-*  
see the Temples and publick Houses in a good re- *bis*  
pair. From *Edes* therefore Churches and Holy Houses have borrow'd their Title *Ediles*. There were three sorts, *Ediles plebis*, were Magistrates under the *Tribunes* of the People, instituted at the same time as the former. Their Office ob-

obliged them to wait upon the Tribunes of the People, to judge of petty affairs, to restrain the violent Humors of Creditors, to limit the number of Tippling-houses, to punish Railings, and small Offences; to see to the Weights and Measures, to provide Corn and Oil for the Provision of the City, to set a price to the thing sold in the Market; and to oversee the *Roman* Navy, to cause Ships to be built, and pay the Workmen; to order all conveniencies for publick Sports and Plays, &c. \* *Ediles Curules* were chosen out of the Senate, as the former were out of the People; their Office was the same, but they took their turns; one year the *Ediles Plebis* govern'd, the next the *Curules*; but afterwards they observ'd no such order in the Execution of their Office. There were also in *Rome*, † *Ediles Cretes*, Magistrates who had a care of the Corn and Victuals sold in the Market. Besides these, there were certain Persons call'd || *Quatuor viri viarum curandarum*, Officers appointed by the Senate to see that the publick Ways might be well Pav'd. These Men were under the Censors, unto whose Office the care of the publick Ways did belong. They were also call'd *Curatores viarum*. The Keepers of the Soldiers Treasury were establish'd first by *Augustus Caesar*, when he saw it necessary for the Safety of the City, and Empire, to maintain constantly a certain number of Legions always in Arms, that his ordinary Income was not sufficient; and that he could find no other way to furnish the Expences. He promised to cast into the Treasury every year a large Sum of Money, for himself and Successor. All the wealthiest Citizens, and the Princes subject to his command, did imitate his Example. But when

this

\* *Affilia curuli qua vehebantur.*

† They were named also *Præfetti annonæ.*

|| Or *Quatuor viri. Pensabant pharium Getulis mensibus annum, i. e. annonam.*

*Africa, Egypt, and Gallia* did send to

*Rome* Corn every year as a Tribute to be divided amongst the People.

*Præfetti ærarii, Ærarium Gazæ nominabatur.*

*Ταξοδιστæ, Custos gazæ*

this was not yet sufficient, he commanded that the twentieth part of all Inheritances, and Legacies, left to persons who were not near of kin to the deceas'd, should come into this Treasury. He appointed three Persons chosen out of the *Prætorian Bands* to keep it.

\* The Captains of the Emperors Guards were powerful Men in the Roman Empire. They did raise and depose their Masters at their pleasure, and commit many Insolencies, for which many times they lost their Heads. *Prætorium*, was the General's Pavilion, or the Prince's Palace, and \* *Prætoriani milites*, the Soldiers of the Emperor's Guards; from hence their Captain is stil'd *Præfectus Prætorii*.

*Præfectus frumenti dividendi*, was an Officer appointed by *Augustus*, to distribute the Corn which he gave to the Publick.

*Præfectus Vigilum*, was the Captain of the City Watch: For there was several Companies divided in the City in the night, to prevent Sedition and Mutiny, and a commander over them, who was their Captain.

The Keeper of the Emperors Exchequer was a considerable Officer in Rome; he was named *Advocatus Fisci*.

As the ROMAN EMPIRE enlarg'd its Bounds, the number of Officers did also increase every year. The People and Senate sent their Commissioners to execute Justice in all the Provinces subject to their Jurisdiction. At first, only the *Prætores* were requir'd: but when they had conquer'd large Kingdoms, they reduc'd them into Provinces, and appointed that such as should go out of their Consulships, should depart into these large and Noble Divisions of the Empire,

*Duplex æ-*  
*varium in*  
*Roma vul-*  
*garè & se-*  
*crum vel*

*sanctius*  
*quod a Cæ-*  
*sare abla-*  
*tum fuit.*

\* *Præfectus*  
*prætorii.*  
*Wolfgang.*  
*Laz. Com-*  
*ment. resp.*  
*Rom. l. 1.*

\* *Cobors*  
*prætorii.*

*Advocatus*  
*Fisci.*

*Ævarium*  
*is a Trea-*  
*sury for*  
*publick*  
*Money;*  
*Fiscus, was*  
*the Trea-*  
*sury for*  
*the Empe-*  
*ror's private*  
*Expence.*



Empire, to do Justice, and manage the publick Affairs of Peace, and War. Then these Governors were stil'd *Proconsules*; sometimes they had an Assistant nam'd *Prætor*, whose Office was to do Justice in the Province between dissenting Parties. Now in the flourishing state of the Empire, some Kingdoms were *Prætorie*, belonging to the *Prætors*; others were *Consulares*, for such as were of a Consuls degree. Under the Emperors of Rome, some Provinces were dispos'd of by the People and Senate; the Governors of these were call'd *Proconsules*; and some by the Emperors, who gave out their Commissions to their Favourites nam'd *Proprætores*. Before, when the Consuls govern'd the Empire, they \* agreed amongst themselves about the Provinces unto which they were to repair, when the time of their Governing was expir'd, or when they did † cast Lots for the Provinces. If there was any dangerous War to manage, these *Proconsules* chose a || *Legatus*, a Lieutenant, besides he was to have a *Quæstor*, a Treasurer, to have an Eye upon the Expences and Incomes of the Empire. The Senate sent these Provincial Magistrates in very great pomp, and appointed unto them their Attendance, Furniture, Train, Army, Wages, &c. They did always receive a golden Ring amongst their Furnitures, to seal Letters and Dispatches, as I conceive their Train was compos'd of Colonels, Captains, Notaries, Serjeants, Secretaries, Bailiffs, Criers, Executioners, Interpreters, Soothsayers, Physicians, and such kind of Men. When they were to depart they went up to the Capitol, to make Vows to *Jupiter* for the welfare of the Empire; and then with their *Lictores*, their

Officers

*Proconsul*, was either a Governor of a Province, or a

Consul, whose

Commission was

continued to him be-

yond the year; or a

Lieutenant of a Con-

sul, who

led for him his Army.

*Dion. l. 35.*

\* *Comparati-  
re Provin-*

*cias.*

† *Id voca-*

*batur sorti-*

*ri Provin-*

*cias.*

|| This word

signifies an

Embassa-

dor, a Lieu-

tenant of a

General, or

of a Pro-

prætor,

or a Pro-

consul.

Officers bearing before them 12 Hatchets and bundles of Rods; they went out of the City, *Paludati*, that is, cover'd with a Cloak, and at the Gate they were complemented by all their Friends with many good wishes. As soon as they were entred into their Provinces, they began to command, and the Commission of the former Governors expir'd.

## CHAP. IX.

*Of the Roman Laws, and of many Particulars relating to their Judiciary Proceedings.*

**I**T is not possible for a Kingdom, or a Society of Men, to live without Laws; Nature and our Interest, recommends certain Rules of Behaviour, upon which much of the happiness of a Commonwealth depends. The *Romans* at first had no other Laws, but the Pleasure and Will of their Princes and Magistrates, who govern'd them according to the light of Nature, and their Inclinations. But this kind of ruling is subject to mistakes and injustice; therefore, for the benefit of the People, it was necessary that the Laws should be written. The 12 Tables were famous at *Rome*. Afterwards the Supream Magistrate recommended a Law, which was call'd by the name of the person, who caus'd it to be publish'd. It would be too tedious a work to mention every Law of the *Romans*; several learned Lawyers have given a sufficient account of them, as *Baldinus*, *Pomponius*, *Manutius*, *Prateus*, and many others. I have here collected the Statutes, which are most remarkable, and

which concern our present Estate here in England.

*Papirius* caus'd these Laws to be establish'd. That nothing should be done without some address to the Gods. That none but the *Patricii* should be suffer'd to sacrifice, and govern the Commonwealth. That only the Kings should command over the worship of the Gods. That the Fables of their Divinities should not be credited. That no foreign God should be worship'd within the City besides *Faunus*. That none should offer to speak obscenely in the presence of Women. That all Murtherers were to be slain. That none should offer to enter into the City but by the Gates, because the Walls were to be esteem'd most sacred. That every Woman lawfully join'd in Matrimony with a Man, be a partaker of his Estate. That if a Wife be found guilty of Adultery, it shall be lawful for the Husband and her Relations, to put her to death as they please. That if she did drink Wine she was to be punish'd as an Adulteress. It was not lawful for the *Roman* Women to taste of Wine; therefore when they did marry, they made an agreement with their Husbands, to have that liberty at certain times, as when they were brought to Bed, when they were sick, &c.

It was not lawful for a man to leave his Wife, unless she were guilty of a grievous Crime, contrary to the Laws of Marriage.

If a Child did offer to strike his Parent, he was to be devoted, *sacer*, or Sacrificed to the Gods.

All monstrous Creatures were to be slain.

In the Twelve Tables were to be seen these Laws.

That



That no *Roman* Citizen should be condemn'd to die, but by the Sentence of the General Assemblies. That the Command of the People should be a Law. That if a Judge should take a Bribe, he was to be punish'd with death. That all false Witnesses were to be cast down from the Rock *Tarpeia*. That none should entertain in the City publick Meetings in the Night. That if a *Roman* Citizen did encourage the Enemy against the Empire, or betray a Citizen he should be punish'd with the loss of his Life. That a Father should have power of Life and Death, \* *Potestas vite & necis vocabatur.* That every Father had power upon his Death-bed to bequeath his Money to any body, and to appoint Tutors for his Children. *Four sorts, testamentarius, legitimus, dativus, usufructuarius, and honorarius.* If any did die without a Will, or in a Frenzy, the Children and Relations were to take charge of his Estate and Children. That if any was a Prodigal, his nearest Kindred should govern his Estate, when the *Prætor* had understood his behaviour. That if a Child was born within ten Months after the Fathers Death, it should be legitimate, and Heir to the Estate. If any offer'd Injury to another, he was to be punish'd by his Purse. And if he did maim him in one of his members, he was to be requited in the same manner. *The last was such as are appointed Overseers, to see the Will of the deceased perform'd.*

It was Enacted by *Enobarbus*, That the Colledge of Priests should not receive indifferently any persons into their orders, until the People had sufficiently approv'd of their Behaviour and Honesty. *Si injuriam alteri fecerit, pœnis sunt.* It would not be amiss, if this *Roman* Law was in force amongst us. It was not lawful to beat a Citizen of *Rome* with Rods, or to punish him *indicta causa*, that is, before he came to a hearing. *Si membrum rapuerit, et pacto talio esto*

manded by the Law, to abstain from all manner of Trading.

There were three kind of Tithes.

*Frumentum aestimatum*

raised by a tax for the Deputy of the Province.

*Frumentum imperatum*

was Corn rais'd upon the Province for the Army; and

*Frumentum decumanum*, the ordinary Tenth.

\* *Et proci-  
clis pater  
familias  
uti legasset  
super fami-  
lia, tutela-*

The Tithe of all sorts of Corn was duly Paid to the Romans out of all the Provinces; and that was nam'd *Decuma*, as the receivers were stil'd *Decumani*.

The Romans had also several Laws to limit the prodigality, in publick Feasts. They commanded that in the ordinary Banquets, none should spend above ten *Asses*, every *As* being worth about a Penny English Money. They had a Law that no Wife should enjoy above a quarter part of her dead Husband's Estate. And for the better understanding of the Wills, we may take notice, that there were Wills call'd *Testamenta* in \* *Præcinctu*, made by the Soldiers in the Army, *viva voce*, in the presence of their Comrades, who did then stand about them in a ring. *Testamenta calatis Comitibus*, in the presence of all the people assembled together; and † *Testamenta per emancipationem familiae*, which was done by a pretended Sale of all the Concerns of a Family, to an intimate Friend of the Testator. He is call'd by the Lawyers, *Heres Fiduciarius*, or *Imaginarius*. When the other was dead, he was

*ve sue rei ita jus esto*, are the words of the Law, *Gell. lib. 15*. It is called *Testamentum per nexum*, or *per as & libram*. The Testator made over his Estate to his Friend in the presence of five Witnesses, holding in his hand the Deeds, and pronouncing these words, *Hec uti in his tabulis scribitur scripta sunt ita do, ita lego, ita testor. Ita vos Quirites testimonium præbitate. Sigon. lib. 2. cap. 12*.

† *Intestato patre mortuo agnatis defertur tutela*, when the Father did die without a Will, his Friends and nearest Kindred did take charge of his young Children under age, and of his Wife; for all Women were under Tutors in Rome, *Cicero. pro Murena*, and *Liv. lib. 34*. The whole Estate is nam'd *As* by the Lawyers. Therefore *In totum assem institutus heres*, is an Heir to the whole Estate; *Ex toto asse*, is but to a part.

then

then *Pater Fiduciarius*, and was to have the power of a Father, until the Children came to be of Age.

Thieves were condemn'd to restore fourfold to the Owners; This Law was call'd *Lex quadrupli*, and the Accusers *Quadruplicatores*. But if <sup>a</sup> *Postulare* any had stoln so much, that he could not make <sup>b</sup> *aliquem de crimine* satisfaction, he was to give all his Goods. <sup>c</sup> *is to accuse*

Their manner of proceeding in Law was thus: one of a First, the Plaintiff having caus'd the Defendant crime. to be warn'd into the Court, presented a kind <sup>a</sup> *Promittit* of Petition to the Judge that his Cause might be <sup>b</sup> *bat vadium* heard before him; this was stil'd <sup>c</sup> *Postulatio*: <sup>d</sup> *Calumni- am deju- actionem*, or *litem*; or he did *diem dicere*, appoint <sup>e</sup> *Capitis di- micatio*, a day: This was follow'd by an engagement of <sup>f</sup> *concern- ment of* the Defendant to appear, by <sup>g</sup> giving a Surety; <sup>h</sup> *litem* when the day of appearance was come, which <sup>i</sup> *Capitidam- natus*, the Plaintiff was <sup>j</sup> *condem'd ei- ther to death or banish- ment.* oblig'd to <sup>k</sup> swear to the Judge, that he did not ac- <sup>l</sup> *cuse the Defendant calumniandi gratia*, only to calumniate him. On the day of examining the accusation, both parties were to be present, unless they were sick; if otherwise, they <sup>m</sup> *lost their Cause, and the Judge did give out* <sup>n</sup> *an Execution* <sup>o</sup> *c Litem vel causa cade- bat.* against the party, with an order to sieze upon his <sup>p</sup> *Goods.* But before the final Sentence was given, <sup>q</sup> *d Edictum perempto- rium.* the Judges did <sup>r</sup> *cast Lots*, to know who should <sup>s</sup> *judge of such a cause*; and then, if the Defendant <sup>t</sup> *had any reason to think, that such Judges would* <sup>u</sup> *be partial,* he had liberty to <sup>v</sup> *except against 'em,* and another was chosen in his room. When the <sup>w</sup> *Judices.* Judge had heard the Cause, he deliver'd a little <sup>x</sup> *Provocatio* *Tabella*, where was written either a Roman C for <sup>y</sup> *an Appeal,* Condemnation, or A for Absolution, or N L for <sup>z</sup> *Ampliatio,* *Non liquet*; that did signifie, that the Cause, was <sup>aa</sup> *is a Re- prieve.*



*Cedere vel concidere* to be heard another time. The *Grecians* had also three Letters to express the Sentence that was given, Θ for Condemnation, T for Absolution, and A for Reprieve. Now in many Courts of Justice, a Javelin stood at the Bar; they did also set up the same Weapon, when they did make sale of any Goods; therefore *sub hasta vendere*, or *præconi subicere*, is to expose publicly Goods to

The Officers of the Courts were *Scribe*, *Apparitores*, *Accensi*, *Pracones*, *Interpretes*, *Viatores*, *Lictores*, and *Carnifices*. *Scribe*, were the Scribes that did Register the Sentences and Orders of the Court. They rendered themselves vile and odious by the Cheats and Crimes that they committed, to get Money from the Parties. They invented a short way of Writing, *per siglas*, Letters and Characters signifying Words, much like unto our Short-Hand; therefore *Platarch* names them *συνοτογράφοι*; and *Manilius*, lib. 5. *Astronom. Hic & Scriptor erit velox, cui litera verbum est, quique notis linguam superet, cursuque loquentis, Excipiat longas voca per compendia voces.* *Apparitores*, were Officers of the Consuls, and of the Senators, who did attend upon them in publick, as my Lord-Mayors Officers in London, to express a State. *Accensi*, were Messengers sent to warn Men into the Courts. *Pracones*, were Cryers that waited upon the *Quinque viri mensarii*, the Priests, the Judges, and the Senators. *Interpretes* were Men learn'd in several sorts of Languages. *Viatores*, were Officers sent into the Country to carry the Command of the Senate. The *Lictores*, did wait upon the Magistrates with their Rods and Hatchets. These *Lictores* were called *Speculatores*. In the time of the Emperors: See *Senec. lib. 1. de ira.* *Carnifex*, was such a one as we call Hangman, and the French *Bourreau*, he was chosen out of the vilest sort of Men, and not admitted to be a Citizen, he was not to live within the Walls, but without, in a place where scarce an honest Family dwelt, named *Subura*: See *Statius. lib. 2. Ep. 17. Tonsilis Sabura jancibus sedes primis, Cruenta pendens qua flagella tortorum.*

sale by a Crier; the Buyers were nam'd *Sectores*, they did signify their desire of buying by *digitum tollendo*, by lifting up their finger. Their ordinary Money was As a Penny, and *Sestertius* two Pence, *Sestertium* a thousand *Sestertii*, that is, Eight Pounds and a Noble Sterling. They did number their Estates and Money by these

H. S. is the Character for *Sestertius*, or L. L. S.

*Sestertii*,

*Sestertii*; as *decem Sesteris*, signify ten *Sestertii*; *decem Sestertium*, a thousand *Sestertii*; and *decies Sestertium*, ten hundred thousand *Sestertii*.

## C H A P. X.

*Of the Roman Punishments inflicted upon Offenders.*

**T**HE lesser Punishments were loss of Goods, which was either the loss of all, named *multa suprema*; or the loss of part, call'd a Fine, or *multa minima*. *Capitis diminutio*, was a degrading of a Man from a higher Tribe to a lower; which was either *minime* or *media*, to the lowest Tribe, or a dashing of his Name out of the Roman Catalogue, this was *maxime diminutio Capitis*. Sometimes it was follow'd by a Banishment of the Offender, unto whom *interdicebatur usus aquæ & ignis*, the use of water and of fire was forbidden. The other severer punishments were *Flagra*, Rods. The *Sorarii*, Sergeants of the *Triumviri*, commonly led the Offender to a certain Pillar call'd *Columna Maxima*, an odious place in Rome, where they did tie and Chastise him with Rods. The other were *Furca*, *Cruis*, *Cercer*, *Culeus*, *Equuleus*, *Scala*, *Geomonie*, &c. This we must note, that when the Offenders were led to Execution without the Gates of the City, a little Bell was tied about them to give notice to every one to stand out of the way, that they might not defile themselves by touching such a one.

*Furca*, was a common punishment of the Romans; they imploy'd it to disgrace an offender

They were  
fin'd by  
the loss of  
their Sheep  
and Oxen.

*Lata fuga  
vel depor-  
tatio voca-  
batur.  
Sectus fla-  
gellis hic  
triumvira-  
libus praece-  
ps ad se-  
fidium,  
Horat. Ep.*

4

*Patibulum  
idem est.*

\* *Supplicium* more *maiorum* *vocabatur*. *Servile supplicium*. Therefore a Slave comforts himself in *Plant*, *Noli minitari*, *scio crucem mihi futuram Sepulchrum*, *ibi majores mei siti sunt*, *pater, avus, proavus, abavus*. † A *Servo* *Tullio regi edificatum*, from him the Prison was call'd *Tullianum*, because *Tullius* built it. They had many kind of Prisons, *Ergastulum*, was to keep slaves and Fencers. *Carcer*, the common Goal was for Debtors and Offenders. *Prisivina* and *Latomia*, were for Idle Persons to force 'em to work, either in grinding of Corn, or cutting of Stones.

der, either by obliging him only to carry it about the City, or \* by whipping him in the way. These kind of People, whose unhappiness it was to be thus treated, were nam'd afterward *Furcifer*. They also imploy'd the *Furca* in punishing to death; the poor Miscreant did bear it out of the City to the place appointed, and at certain stages the Executioner made him feel the smart of his Rods; when he was come to the fatal place, the Executioner chopp'd off his Head. Now this *Furca* was two Beames joined together, either in the middle, or in the top. *Justus Lipsius* hath written a learn'd Treatise *de Cruce*, which was an Instrument not much unlike to the *Furca*. The custom oblig'd every one to bear their Crols, upon which they were to suffer, and then to be nail'd upon it. There were many sorts of Crosses, in use amongst the *Romans*, but none was for a Free-man, or for a Citizen, only the slaves and Beggars were fastened to the Wood, there to end their days. They were nail'd to this cursed Wood, and an inscription over them, signifying the Crime that brought them to this shameful punishment. The publick Prison where they were kept, was nam'd *Carcer*; In it were to be seen two Rooms, † *Tullianum*, was the Dungeon where Malefactors were strangl'd. *Robur* was a place of strength, out of which they could not break forth, where they were sometimes put to death. *Nervus*, was like our Stocks, where the feet were laid. *Callumbar* and *Nummella*, was a place to put the Neck, that resembled our Pillory. *Cadex*, was a Block fastned to Malefactors, upon which they us'd to sit. *Culeus*, was like our Sack, where they were sometimes put to death. *Nervus*, was like our Stocks, where the feet were laid. *Callumbar* and *Nummella*, was a place to put the Neck, that resembled our Pillory. *Cadex*, was a Block fastned to Malefactors, upon which they us'd to sit. *Culeus*, was like our Sack, where they were sometimes put to death.



was a kind of punishment due to Parricides. They first whip'd the Offenders with Rods, until the Blood gush'd out of their Veins, then they sew'd them up in Leathern sacks, call'd *Culeus*, with a Cock, a Viper, and an Ape. With this sad and loathsome Company, they threw them head-long into the Sea and drown'd them.

*Eculeus*, was an Engine proper to Rack and Torment Offenders, whose Body did appear as they that were crucified on the Cross. It was invented on purpose to force Men suspected of a Crime to a confession of their guilt. I conceive this Engine was made in such a manner, that it stretch'd every Joint in the Body. The Romans sometimes increas'd the Torture of the persons rack'd upon this Engine, by applying hot Irons to the Offenders naked Body. *Lamina* and *Ungula*, were Instruments made for this purpose, to add to the pain of the miserable Creature, whose misfortune had brought him to this torment.

There was a place call'd *Gradus Gemonis*, or *Scala Gemonia*, near the River *Tyber*, from which they cast the guilty persons to drown them in the water. Some describe thus the manner of this kind of punishment. The Executioner fastened a Hook in the mouth of the poor wretch, and drag'd him through the streets from his Prison to this infamous place, and then cast him down head-long into the River, or burnt him, as some relate.

\* *Tunica*, was another kind of punishment. They put the Criminal in a Coat dawl'd with Pitch and Brimston within and without; and in this manner cast him into the Fire prepar'd for him.

*Damnatio* Epigr. 24.

*Ferrul. l. 1.  
ad Nation.*

\* *Nondum  
artis erat  
caput ense  
rotare, i. e.  
amputare.  
Lucan.*

*Pharf. l. 8.*

*Bestiarum  
nomina adan-  
tur.*

This was  
the com-  
mon pu-  
nishment  
inflicted

upon Chri-  
stians;

therefore  
when any

misfortune

happen'd

to the Pub-  
lick, the

People did

call for

them to be

expos'd to

Beasts, as

the cause

of their

Misfor-  
tunes. Chri-  
stiani ad  
Bestias, a  
Proverb.

*Pedes an-  
tulas he-  
bent &  
sepe inscrip-  
tiones in fronte.*

*Damnatio ad Gladium*, was when a Man was condemn'd to end his days with the edge of the Sword, either by fighting in the publick Plays amongst the Fencers, \* or by receiving the fatal blow from the hand of an Executioner.

*Damnatio ad bestias*, was the condemning of a Man to be devour'd by Lions, Bears, or other wild Beasts. Sometimes they expos'd them all naked to the mercy of these Savage Creatures; and at other times they furnish'd unto 'em Weapons, to enable 'em to contend with the Beasts, and shew some sport to the gazing multitude.

*Ergastulum*, was a Prison for Slaves, who were to be kept there, and oblig'd to work for their livelihood. Some did belong to Noble-men; they were design'd for the most part for the slaughter, to delight the People in the Amphitheatre in fighting. They daily exercis'd themselves by Fencing. A certain Master of Arms taught them, as we have already taken notice. And that they might be hindred from an escape, they had Bolts and Chains night and day put on their Legs. Many Offenders were condemn'd to these kind of Prisons; that they might be exercis'd in digging the Ground, grinding Corn, drawing Water, and in many other laborious and painful work. The Offenders were also sent *ad Metalla*, to the Mines, which was a grievous punishment. They did also mark them in the Forehead with an infamous Letter; such were named *Stigmatici*, or *literati*, or *nebulones stigmatici*. The Romans did also chastise their Criminal Persons with Whips as well as with Rods; and to increase the pain, they tied at the end of a drawer of Water. *Pistrinum*, is a Hand-Mill.

every

every thong Nails, Bones, and other hard things, so that many times the Patient gave up the ghost under the strokes. These Whips were nam'd *Scorpiones*.

Some Criminals were also cast down the Rock *Tarpeia*, these were false Witnesses, Traitors, Fugitives, &c. *Plautus* names them *Saxofalii*, and *Lucræcius* mentions this punishment, *lib. 3. horribilis de Saxo factus deorsum.*

*Caligula*, and some other cruel Emperors of Rome, have commanded Men to be torn in pieces, or cut asunder with a Sythe, as *David* did the *Ammonites*.

*Gell. l. 20. c. 1. in Jost.*  
*Flor. l. 3. c. 21.*  
*Syll. l. 4. c. 27.*

Sometimes the Romans did smother Men with smoak, and cause them to die in that cruel manner.

*Lamprid. in vita Sever. cap. 36.*

The Jews had five ordinary punishments for Offenders: They pour'd into the Throat melted Lead, Iron'd others with Stones, others they clave asunder with a Sword, others they strangled; the Cross was brought in amongst them by the Romans.

*Schickard. de Jux. Hebr.*

## CHAP. XI.

### Of the Roman Militia.

IT will not be amiss to know how the Conquerors of the World arriv'd to that excessive Power, and how they attain'd to an universal Monarchy over most part of the known Nations. Their Martial Discipline, and the excellent order which was establish'd amongst them in their Armies, assisted them as much in their Expeditions as their Valor and Courage. And first, we may take notice, that they never engag'd themselves rashly



rashly in a War. Their custom was to seek all other means to bring their Enemies to Reason; when they saw all their endeavours frustrated, then they made use of War, as the last and most desperate Remedy. The *Feciales*, an order of Priests mention'd before, were dispatch'd with a Commission to declare War to the Enemies; one of their number, cloath'd in a stately Robe, with a *Caduceus* in his hand, made his address to *Jupiter*, and the rest of the Gods, as soon as he was entered into their Borders, telling them, that he was there in the name of the *Romans* to demand Justice of such a City or Nation. When he was come into the presence of the Enemies Magistrates, he openly declar'd his business to them, with Imprecations and Curses. If they gave him no satisfaction within 30 days after his arrival, he then told them, that the people of *Rome* would deliberate about that business, and endeavour to oblige them to Justice; and then he cast out of his hand a bloody Javeline, with these words, *In the name of the People of Rome I declare War to such a Nation,*

When the *Romans* concluded a Peace, they also sent these *Feciales*, who were to carry with them some Grass out of *Rome*: When they were come into the presence of the other Party, the Chief of them, nam'd *Paterpatratus*, took a Stone, and knock'd a Hog on the head, \* swearing, and wishing that *Jupiter* would thus punish him, or that People that intended any mischief or deceit by the Treaty; or that should first violate their Oath, and break the agreement, by any publick Acts of hostility.

When the War was proclaim'd, by the Order of the People, and by the Decree of the Senate; the

*Clarigatio  
vocabatur.*

*T. Liv. l. 1.*

*Polib. l. 3.*

*Rosin.*

\* *Furare  
per Jovem  
vocabatur.*

the next Action was to pitch upon a worthy Conquista-  
General to manage it, and command the Sol-  
diers that were to be sent against the Enemy. Ser-  
vius upon Virgil takes notice of three kinds of Men ap-  
Warfare ordinary in Rome. \* There was Sacra-  
mentum, so named, because all the Soldiers en-  
gaged themselves by an Oath to fight for the  
as were fit  
to go to

War, and not Willing to run the hazard. *Mereri sub aliquo* to serve in  
War under a Commander. *Dare nomen Militia*, to engage to go to  
War by giving the name. \* When the Soldiers were assembled, every  
Company did swear in the Presence of the General, one of the Soldiers  
speaking for the rest. *Ex mei animi Sententia Juro ut ego Rempublicam*  
*non deseram, neque ullam civem Romanum, deserere patiar, si sciens fallo,*  
*tunc me Jupiter Opt. Max. domum familiam, remque meam pessimo letho*  
*afficiat.* The rest of the Company declared their consent to what their  
Fellow had declared, by lifting up their hands, and giving a shout, as  
Lucan informs, lib. 1. *Pharsal. His cunctis simul assensere cohortes, Elatas-*  
*que alte quacunq; ad bella vocaret, Promissere manus, is tantus ad aethera*  
*clamor.* Liv. 7. They also swore to be obedient, and not to steal  
any thing forbidden, or to convey secretly away any plunder'd Goods,  
or to depart from their Ensigns without leave, or to turn their backs  
by running away to the Enemy, &c. as Gellius informs us.

Commonwealth, to obey their Commanders, *Miles me-*  
and not to depart from the War until it was *ritus,* a Sol-  
finish'd. 2. *Conjuratio*, which was when there was *dier* who  
some great tumult or rising in Italy, or upon the *had served*  
Borders. In such a case, because the General had *his time in*  
not time to receive the Oath from every one, he *War.*  
was wont to say, *Qui vult salvam rempublicam me* *Sine Sacra-*  
*sequatur,* and to ascend up to the Capitol, the com- *mento non*  
mon Rendezvous in such occasions, causing two *licebat pug-*  
Banners to be display'd, the one of a Rose red co- *nare cum*  
lour for the Infantry, and another of a Sky-colour *hoste. Cicer.*  
for the Cavalry or Horsemen. The third sort of *de officiis*  
Warfare was nam'd *Evocatio*, and the Soldiers *Claud.*  
*Evocati milites*; when the General, to fill up his *Indictu lo-*  
Army, commanded several Persons dispers'd in *cus, is a Ren-*  
the Roman Dominions, to repair to their Colours, *dezvous.*  
*Milites su-*  
*bitarii* or *per conjura-*  
*tionem.*

and

If any re- and come to his assistance. Besides, the General  
fused to dispatch'd his Orders to all the People ally'd to  
fight for the Romans, to send their Succours by such a  
his Coun- time, and at a place appointed.

goods were The whole Army was divided into Roman Le-  
taken from gions and Auxiliaries. Every Legion was com-  
him. See pos'd sometimes of 3000, sometimes of 4000,  
Dion. Halic. and never above 6000 Foot, with some few  
lib. 8.

\**Quadrata* Troops of Horsemen, who were to wait upon  
*legio voca-* their Legions in the Battle. The Foot were divi-  
*tur.* About ded into *Cohortes*, or Companies; in every Legion  
3000 in there were wont to be ten *Cohortes*. Every *Cohors*  
number to contain'd three *Maniples*, every *Manipulus* two  
every Le- *Centuries*, and every *Century* an hundred Men.

From Cen- The *Centuries* were subdivided into *Contubernia*,  
sum, they certain Files of Men, who lodg'd always toge-  
are named ther; their Corporal or Serjeant was named  
*Centurie.* *Caput Contubernii*, or *Decanus*, as his Captain was  
*Perentarii* named *Centurio*. At the Rear of every *Century*  
*vel fundi-* march'd a Commander next to a *Centurion* call'd  
*tores & li-* *Tergiductor*, of the same power as our Lieutenants  
*bratores,* of Companies. The Horsemen did appear in  
were Sol- Troops, call'd *Turmae*, and every *Turma* had three  
diers that did fight  
as far off  
with slings,  
&c.

*Decurio a* Captain of every Troop was nam'd *Præfectus E-*  
Command- *quitum*, and the chief Commander of the Army  
der of such *Imperator*; especially when he had been so happy  
a number as to obtain a Victory, where one thousand of  
of Horse- the Enemies were slain. Over every Legion  
men. there was a Tribune, or a Colonel, under the

General.

In this Army none was receiv'd amongst the  
Legions, but after seventeen years of Age; and  
every one was to be a Roman born, a Free man.  
I confess, that in cases of necessity, they were for-  
ced to muster in their Army Slaves and Fencers.

Every



Every Man was to serve in the Wars in person, and to continue there a certain number of years, in the beginning of the Empire. The Generals dismiss'd none but such as had committed some grievous Crime, or such as were arriv'd to fifty years of Age, or such as were sick and maim'd, unfit for Service. Sometimes the Senate granted the Privilege to well deserving Persons to be free from all Warfare, and not subject to the Commands of their Officers, unless in urgent occasion, in seditious times and tumults, when necessity did constrain them to make use of any help, then they took old Men and Priests also, *qui perpetuam vacationem militiae habebant*, whole weakness and Offices did free them from the War.

Plutarch  
mentions  
10 years.  
Polyb. l. 6.  
20 years.

The number of the Roman Legions did vary according to the occasions of the Commonwealth: Sometimes there have been 25 Legions belonging to the Empire, dispers'd round about the Borders near the Enemies Country.

But we must take notice, that before the Armies march'd to find out the Enemy, the General, with the rest of the Superior Officers, were very diligent and careful in the placing of their Men, and disposing of 'em to the best advantage. The poorer sort, and the weakest Bodies they pick'd out of the Army, to put them together in Companies separate from the rest, they call'd them *Velites*. These kind of Soldiers were the most contemptible, and such as were expos'd to all the dangers. As in the *Turks* Army; there are multitudes of a certain vile sort of Soldiers, call'd the *Asapi*, who are plac'd in the Front of the Battle, and Beaten to the assault, to fill up the Ditches with their bodies, and cause the Enemy to spend their Fury upon them: So was it in the Roman Army

Army, there were certain Companies pick'd out of the rest, to be employ'd in assaulting the Enemy, and receiving the first on-set. They were lightly Arm'd, and therefore from their swiftness in retreats were call'd *Veletes*. When the Army was ready to fight, such did appear at the Wings, or in the Van, as our Forlorn-Hope. They were never requir'd to stand to a Fight, and oppose the Enemy without stirring; neither did the Generals repose any great trust in them. The chief strength of the Army was in the *Roman* Legions. Afterwards the General chose out of the Army the strongest and stoutest Men, to match them also together; and they were nam'd *Principes*. The *Triarii* were elected next, out of the eldest and most beaten Soldiers, named *Veterani*. They were placed always in the main Body of the Army; and to them was committed the *Roman* Eagle, which was as the Royal Standard amongst us, the chief Ensign of the Army. The first Centurion of the *Triarii* was call'd *Primipilus*, and *Primus Centurio*; he had the charge of the *Roman* Eagle. The second Century was nam'd *Secundum Pilum*, and the Centurion *Sacundipilus*. The *Principes*, who march'd before them, were nam'd *Antepilani*.

*Sacrata aquila vocantur,*

*Primum pilum* is the first Century.

Besides the former Commanders in the Army, there was *Præfectus Legionem*, a Major General next to the *Legatus*, the Lieutenant General of the Army. When the General and his Lieutenant were absent, he commanded in chief over the Colonels, and over the rest. There were also *Præfectus sociorum*, a certain Commander of all the Auxiliary Forces, sent to the Army from the Friends of the *Roman* Empire. There was also *Præfectus Fabrorum*, and *Præfectus Castrorum*, the

the Camp-master-General, and the chief Ingineer, whose Office was to have an Eye to the Instruments and Engines of War, and to the Labourers. The Romans did overcome their Enemies, and take Towns, more by Skill and Art, then by plain Force and Valour; therefore it was necessary that they should have a great number of all sorts of Workmen in their Armies, and one over them all to command them to their business.

*Accensi milites*, were supernumerary Soldiers who waited upon the Officers.

*Cornicularii*, where the Deputies of the Tribunes, ordered to go the Rounds for them in the night. *Fenestarii*, were Soldiers who did fight afar off as the Slingers. *Duplicarii milites*, deserved a double portion of Victuals. *Volontes* were voluntary Soldiers. *Signifer*, the Ensign Bearer. *Aquilifer*, the Eagle-bearer. *Tesserarii*, the bearers of the Watch-word. *Metatores*, they who did appoint the places to Encamp. *Calones & lixae*, are the Soldiers servants, such as are call'd in the French Army *Goujars*. They prepar'd Wood and Water, and did wait upon the Soldiers.

In the Roman Army there was an excellent variety of Weapons fit for all sorts of encounters and occasions. In this the wisdom of their first Warriors appear'd, in inventing such convenient Arms, as might be suitable to the strength of their Bodies, and might defend them with advantage against other People. Besides the Sword and Buckler, they made use of a certain Dart named *Pilum*, which they handled so dexterously, that according to the report of *Cesar*, it sometimes pierced through Bucklers two inches thick of Iron: Especially the *Triarii*, the best Soldiers, who were always kept for a Reserve, were furnish'd with this kind of Weapon, and a small Target call'd *Parma*. Some of them were Arm'd with a Javeline; others with Pikes. They were careful to provide their Army with all manner of Weapons, that according to the different occasions, they might oppose



such as were best furnish'd to encounter the Enemy.

But before a General did undertake an Expedition against the Enemy, it was the custom not only to consult the *Augures*, but to enter into the Temple of *Mars*, and there to beg the assistance of that God. When he march'd with his Army, they were commonly order'd according to the dangers or the safety which they apprehended. Every night the Army encamp'd in a convenient place. *Pyrrus* King of *Epirus* taught the *Romans* the Art and use of lodging their Army within a fortified Camp every night, for fear of a surprisal. The Generals Tent was usually in the middle, and the Horse and Foot plac'd round about at a convenient distance, in such a manner, that there were from the Generals Pavilion so many straight Lanes reaching as far as the Fortifications. There were commonly four Gates, or places to go out in every *Roman* Camp. The greatest and largest was nam'd *Decumana*. The other three were nam'd *Prætoria*, *Quæstorica*, and *Porta principalis*.

*Castramentari.*

*Signa canere*, to sound a Charge, or *Classicum canere*, or *exordiri*, to sound the Trumpet for to begin the Battel, especially at *Sea*. *Just. Lips. l. 4. de Militiâ Rom. Ad Triarios ventum est.*

At every one of these Gates was a Guard plac'd, and Sentinels at certain distances upon the Rampire. When they intended to fight the Enemy, *aciem educebant*, they lead their Army out in order of Battel, which was not always the same: Sometimes the Enemy with which they were to fight, or the nature of the place did cause them to alter their Army. The Spear-men call'd *Hastati*, with the *Velites*, usually began the Fight, and if they were worsted, they retreated to a space left open behind the lusty *Princeps*, who did then succeed in their room, and maintain the Quarrel against the Enemy. After them the *Triarii* engag'd. Every wise Commander had

com-

commonly some Reserve, which were not brought to the Battle, but in case of necessity. When the Enemy was sufficiently weary in the fight, the Generals then gave Orders to their Reserves, nam'd *Subsidia*, to fall upon them and end the dispute. *Cæsar*, in his *Commentaries*, speaks of a certain order of Battle, call'd *Orbis*, which was in case of necessity, when the Enemies were numerous, and too powerful for the Romans, they cast themselves into a round Body, that they might more conveniently resist the multitude of their Enemies, who did fight them on every side. When in such case their design was to march forward, and pierce through the great Bodies of their Enemies, they fell into another Figure, nam'd *Cuneus*; because they appear'd as a Wedge. In this manner, they did more easily compass their design, and save themselves from being over power'd.

*Orbis vil  
Globus vo-  
cabatur*

The Ban-  
ner was  
call'd *Ban-  
dum*, or  
*Vexillum*.

*Manipulus  
militum*, a  
small Com-  
pany of  
Soldiers.

But there was nothing that did more enlarge the Bounds of the Roman Empire, and increase their Power, than their skill in the taking of Fortified Towns. Many times, although the number of the Enemies within was far greater, and they had all things necessary to oppose the Besiegers, and were lodg'd within such strong Towns and Walls, that it seem'd a madness to offer to take them by force; yet the Romans did often sit down before such places, and when they had fortified themselves within their Works, they did undertake the Besieging of them with such success, that within a few days their Flags and Banners were advanc'd on the top of the Works. If the Town Walls were low, and the opposition not great, they took it usually by Assault with their Ladders. But if the Besieg'd were numerous,

And the ways to the Towne, they rais'd high Towers of Planks and Beams, cover'd with raw Hides, which they did drag close to the Walls of the Besieged City. And then they brought on their Companies under their Bucklers to the Tower, upon which they did descend by stairs and steps within, to the top, that was equal with the Walls; so that by that means they fought without the least disadvantage.

They had several ways to take Towns, according to the nature and disposition of the Ground, and the situation and strength of the Walls; they did accordingly imploy such Instruments and Engines as were most convenient. These are the chief Engines imploy'd in the Siege of Towns: *Agger*, was a high Mount, which they rais'd near the Wall with Earth and Stakes to support it: From the top of this Mount, they fought against the Besieg'd, and kill'd every Man that appear'd upon the Wall. The Stakes us'd in this occasion, were named *Valla*, and *Valli*. They commonly drew a Line round about the Besieg'd City, and built strong Castles and Towers at convenient distances, to keep off all correspondence with Foreigners, but when the *Roman* Army was not numerous, they sate down close before the Wall, and neglected the great enclosure that was required to surround a City, and to endeavour to enter into it by one place. They had many moveable Towers, made of Boards, and cover'd with raw Hides, to hinder them from burning, which they did drag upon Wheels near the Walls, to give the Assault. They made their Approaches under a large covering made of Hurdles and Planks, called *Vinea*. *Testudo*, was an Engine representing the

\* From hence comes *Intervalum*, a space between the stakes, or an Interval of place or of time. *Lorice*, were the Breast-works. *Turres ambulatoe*.

J. Lips.



the upper part of a Tortise; under it the Soldiers hid themselves, when they either drew near the Walls, or undermined them. Sometimes these Engines were made of the Bucklers of the Soldiers join'd together. *Musculi*, were other Engines of Defence, to protect the Soldiers in making the Works for a general Assault. *Plutei*, were other Inventions, to bring the Soldiers to the Walls without danger. Their Mines were nam'd *Cuniculi*.

The other Engines for Battery, were first \* *Balista*, \* Or *Catapulta*, which was made of Beams, Cords, Iron Barrs and Skrews, in such a manner, that it did cast Darts of a considerable bigness into the City, which required but three Men to manage it. *Onager*, was an Engine to cast Stones. *Scorpio*, *Ammon*, was another to send forth small Darts. Some do confound these two Names, because they were almost of the same make, with this difference; the former was for Stones, and the latter for Darts. *Aries*, their Ram, was a noted Engine in War made of several Beams; that which was on the top was headed with a large piece of Iron, as a Rams head with Horns. The Soldiers did cast down the strongest Walls, by the frequent blows which they gave with it. *Malleoli*, were a kind of Arrows with a large Belly, full of Wild-fire, to burn any thing upon which it did light, and nothing was able to extinguish this Fire but dust. *Falces Murales*, were other Engines to fasten upon the Wall, and pull down the Stones. *Virg. l. 9. Ætid.*

When the Romans besieged a City, they did before the taking of it, desire the leave of the Tutelar Gods of the place, and invited them to dwell at Rome, promising unto them Temples, Altars, Sacrifices, &c. They were better Soldiers

at Land, than at Sea; nevertheless, they have had great success, and have obtain'd famous Victories by their Ships, upon which they did endeavour to fight as at Land, by joining their Ships together, and causing them to afford a firm standing. In the first *Punick War*, the Romans ventur'd their Fortunes in a Sea fight against the *Carthaginians*. In process of time they had People as expert at Sea, as at Land.

*Dedititili,*  
were such  
as were re-  
ceived to  
Quarter.

*Quia capti-  
vi coronati  
solebant  
vandre.  
Agel. l. 7.  
c. 4.  
Vel quia Co-  
rona mili-  
tum cir-  
cumstabat.*

When the Enemies were overcome, the Romans reduced them commonly to that estate, that if they had a will, they had no power to revolt from their obedience. When they spared a City, and granted unto the People their lives, they sometimes sold them, *sub Corona*, under a Crown, which was plac'd over their heads, when they were led to the Market. Sometimes they caus'd the People of a City to pass without Arms, *sub jugum*, under a cross Spear Supported with two others, and representing a Gallows. Sometimes the Citizens, and the Nation that had been conquer'd, were driven out of their Habitations and their Dwellings, and the Land was granted by the Roman People to some old Soldiers who had well deserv'd from them in the Wars. Such a place afterwards was nam'd *Romana Colonia*. It was govern'd by a publick Council, compos'd of every tenth Man, chosen out of all the number. There is a difference between a Colony, and *Oppidum municipium*; for the latter was a certain Town that had obtain'd the Honour of being reckon'd amongst the Roman Citizens, but none of them could claim any right to give his voice for the Election of Magistrates; nor was any of them to be burden'd with the extraordinary Imposts. Besides, the *Municipia* had particular

Laws

Laws amongſt themſelves, and were not bound to the obſervance of all the Roman Statutes.

Some *Municipia* were *ſuffraganea*, they ſent to the Election of the Roman Magiſtrates. *ſigoni* notes, that *Opt. Jure Rom.* the *Municipes* were not to enjoy the ſame Priviledges in all things, as the Citizens, but afterwards it happened that theſe Municipal Towns obtain'd by the favour of Emperors all the Priviledges.

And becauſe the Romans were the moſt powerful People of the World, ſeveral Cities and Nations ſought their Friendſhip: Theſe were afterwards nam'd *Fœderati populi*, or *Fœderatæ civitates*. The frequent Alliances which the Romans made with their Neighbours, did often adminiſter occaſions of new quarrels, and by conſequence of new Conqueſts. For when theſe People, and their Friends were griev'd or oppreſs'd by any Enemy, they implor'd the aſſiſtance of the Romans, who were glad of ſuch an opportunity of enlarging their Dominions. When the Kingdoms were ſubdu'd, they reduc'd them into Provinces of the Roman Empire, and if they ſuffer'd the Inhabitants to enjoy peaceably their Eſtates, they laid upon them many yearly Tributes. Beſides the Tenth of all the Fruits of the Earth, call'd *Decumæ*, they had an Impoſt nam'd *Portorium*, upon all Goods Transported, and Imported. We may take notice that the Money raiſed for the publick uſe of the Empire, was gather'd under the notion of *Tributum*, or *Vectigal*. *Tributum* was gather'd from the Tribes of the People of Rome, either according to their

These are the noted Weapons used in the War: *Vitulum*, a kind of a sharp bar of Iron. *Ora ducis* *ſuffixa veruto*. *Sil. Ital. l. 17.* *Haſta*, *Javelin*, was a weapon of many Nations. *Pilum*, a Dart was only uſed by the Romans. *Pbalarica*, was a Spaniſh Dart, deſcribed by *Quintus* *l. 1.* and *Virgil l. 9. Aeneid.*

*Soliferrum*, was another kind of Dart of the Spaniards. *Gesum* was a Dart of the Gauls. — *Gallia* — *binque geſa tenens animoſo peſtore ſatur*. *Claud. Lancia*, was a Lance like unto a Half Pike. *Sparus*, or *Sparum*, was a Country-mans weapon. *Agreſſusque manus armet Sparus*, *Virgil. Imperata Pecunia*.



*Falces* were commonly us'd in War by the Eastern People about their Chariots, that were arm'd with Buckles or Sythes round about. *Framea* was another kind of Dart. *Romphen* is taken either for a Dart or a Sword. The *Glad-*  
 abilities, or as Pole-money, or by way of Tax commonly call'd *Tributum temerarium*. When every private person was commanded to bring all the Gold and Silver, and cast it into the Treasury. *Vedi-*  
*galia*, were rais'd upon the Provinces by way of Custom or Tythes, or from Salt, or by a Tax call'd *Viscesimam*. *Marcellini*, was a tribute or Tole taken in the Markets from things necessary to Mans Life. All these Tributes were fram'd out commonly to some of the *Equestrian* Order, who were call'd *Publicani*, a name grown odious, be-  
 cause of the cruel exactions of these Men, and their inhuman dealings with the People of the Provinces. Every Head paid a certain Tribute, and the Senate would sometimes lay upon them grievous Burthens, and exact large Sums of Money, according to the necessities of the Empire. Such People were afterwards nam'd *Stipendarii*, Tributaries to the Romans.

But we may take notice, that they carefully treated ever City according to its deservings. If Honourable Weapon; therefore it was given to the Emperors and Generals, as a mark of Power and Authority. It did hang upon the right hand. *Jos. l. 3. de Bell. Judaico*. But the longer sort of Swords was on the left side. *Sarissa*, was a Javeline of the *Macedonians*. *Pugio*, a short Digger. *Contus*, was another sort of Dart or Javeline, longer than the former. *Ferratasque fudes & acuta cuspidē contos expediunt. Vir. lib. 5. Æneid.* *Sagaris*, was a Weapon of the *Scythians*, like to our Javelines. *Sica*, was a short Sword used by Thieves. *Acinaces*, was like the Cymiter of the *Turks*, and carried by the *Aedes* and *Persians* in the War. *Sudes*, were Ricks hardned in the flame, and sharp at the end. *Miscabant ustra prælia nuda fude. Propert.* They had many names for their Bucklers, and their defensive Weapons: *Scutum*, *Clypeus* and *Parma*, were the common; the first was large, the second was but little. *Galearia*, or *Galea*, or *Cudones*, were their Head-pieces of tuff Skins of Bears, and of other wild Beasts. *Sil. Ital. lib. 16. Ceryx*, was the Buckler of the *Africans*: And *Pelta* was a short and little Buckler of the *Amazons*. There were many more Weapons, both Defensive and Offensive, in use amongst the Eastern People; but these are the names of the ordinary Arms.

the Inhabitants had resisted their power more than the rest, they sure were to suffer for it, and to receive such punishments as the Romans thought they had deserv'd. By this means they did strike a fear into the minds of their Enemies, and obliged them to seek their friendship, and to yield to their incroaching Power, that they might not be reduc'd to the same estate.

It is no wonder, if their Armies were so successful, and their Soldiers so obedient: They had such an excellent and severe Discipline to govern them, and such glorious Rewards assur'd to their virtuous behaviour, that they were thereby as much animated to seek the latter, as they were afraid of the punishments inflicted upon Offenders. They had several sorts of Chastisements proportionable to the Soldiers faults: Sometimes when they had shamefully demean'd themselves, the General did dismiss them, and disband them, by taking away their Soldiers Girdle, and their Arms. Sometimes he did deprive them of their daily Salary: Such were said to be *ere diruti*, depriv'd of their Pay, which was cast into the publick Treasury. *Censio bastaria*, was when the Soldier was commanded to resign up his Spear, and depart out of the Army. When the Company had lost their Banner, they were commanded to feed upon Barley-Bread for several Months, and the Captain lost his Girdle, which was a notable disgrace to an Officer. If the Crime was but small, the Soldiers were forc'd to stand before the

*Tria genera missionum, honesta dimissio, ignominiosa, & Causaria.*

*Honesta*, when the War was ended, or when the Soldier had been in the War the full time of Warfare, or when he was grown old.

*Causaria*, when the Soldier was fallen sick, lame, maimed, or when by some ac-

*Ignominiosa dimissio*, was when he had committed such a Crime, as the Romans thought it a disgrace to maintain their quarrels by such a one. It was not lawful for Women to enter into the Roman Camp. *Quint. Declam. 3. De Jodiendo fossam coram exercitu. Plutarch. in Lucullo.*

Generals

*Hibernare  
ex oppido.  
Liv. l. 26.  
Venam sol-  
vere militi,  
Gell l. 10.*

*Fistularum  
meriti.  
Fuisse caele-  
batur qui  
aliquid sur-  
ripuerat ex  
castris,  
Sueton.  
Liv. l. 30.  
Innomina  
notati fue-  
runt qui  
perdebant  
arma, ut  
Suet. m.  
c. c. Liv. lib.  
2. Polyb. l. 6.*

*Stipendium,  
the lord's  
military wages  
of a Sol-  
dier was in  
the begin-  
ning of the  
Empire,  
but 2 Obols  
that is 2d. 2q. of our Money;  
of a Centurion 3d. of a Horseman 2  
drachma, i. e. 1s. ob. Polyb.  
7d. 2 q. And so of the rest proportionably.*

Generals Tent, with some marks of dishonour upon their heads, or they dig half naked in the presence of the whole Army. Sometimes they were - condemn'd to Winter abroad in the Fields, and not to come under a Roof in the sharpest weather. - If the Soldier had been a Coward, or inconsiderate in his attempts, they did open a Vein, and draw some blood from him. These were the small punishments due to lesser Crimes; greater faults were chastis'd with Rods and Death. Sometimes they cut off their Hands, whip them with Rods, beat them with Cudgels. All Run-aways were to lose their Heads without mercy. They commonly Crucified them as Slaves, if they were taken after they had run to the Enemy, as *Livius* saith. And when they had been a grievous Mutiny, they did condemn either the tenth or the hundredth Man to Death: This was call'd *Exercitus*, or *Legionis decimatio*, or *Contestimatio*. This strict observance of the Military Laws, preserv'd their Armies from Rebellion and Rain and caus'd every Souldier to obey his Orders, and follow his Leader.

The Rewards granted to the Couragious and Valiant Souldiers, were many, and suitable to their well-deservings. The meanest Soldiers were advanc'd to the Command of the Army, when they had done some brave action. But besides these Offices of Profit and Honour, they receiv'd an increase of their Pay. Their General did bestow upon them Bracelet, a white Lance, Collers, and such like Ornaments to honour their Virtue, with some distinction from the ordinary kind of Sol-  
diers.



diers. There were also many sorts of Crowns given to the brave Soldiers of the Roman Army. When a Captain had freed a City from the Siege of an Enemy, and had forc'd them to depart, the Citizens did bestow a Crown, not of Gold, or of any other precious Metal, but of Grass, upon him, by whose means they had been deliver'd. Nevertheless this Crown was look'd upon as the most Honourable. The Grass was to be gather'd out of the City that had been freed from the Siege. *Civica Corona*, was a Crown given to a Roman for preserving a Citizen from the Enemies hands. It was made of Oak branches and leaves. When a Soldier had generously advanc'd at the head of his Companions in an Assault, and gain'd the top of the Wall before them, he was honour'd with a Crown of Gold, representing the Battlements of a City Wall. Another of the same substance was given to such, as first entred into the Enemies Camp, and this was call'd *Castrensis Corona*. Thus after a Victory at Sea, the Admiral, nam'd *Navium Praefectus*, gave Crowns of Gold to such as entred first into the Ships of the Enemy. The Romans were very careful to reward and encourage Virtue in those Men who manag'd their publick Affairs; or in such as were engag'd to maintain their Quarrels. By this means they came to have the best Soldiers in the World. But the Rewards granted to the meanest sort of Soldiers, were nothing in comparison of the Honours and Recompenses which they bestow'd upon the generous and successful Commanders. After a famous Victory the Army granted to their Generals this Title of Honour, *Imperator*. Afterwards they sent Letters adorn'd with Lawrel to the Senate, to require from

Decern're from them the Confirmation of that Title, with  
 supplicat' publick Processions and Prayers; at which all  
 the Roman People assisted in Pomp, marching  
 to all the Temples of their Gods, to pray for the  
 these prosper' of their General. This was perform-  
 ed in his absence. At his return home, they  
 sometimes received him in Triumph. In the  
 lesser Triumph, nam'd *Ovatio*, a Sheep was led  
 before him up to the Capitol, where he sacri-  
 fied it to *Jupiter*. Then he was to enter into the  
 City upon a Horse, crown'd with a branch of  
 Myrtle, because he had been successful, and  
 victorious without much Blood-shed. The greater  
 Triumph was the most glorious in the World,  
 and the greatest expression of Honour and  
 Grandeur. It was allow'd by the Senate to  
 their Generals abroad when they had enlarg'd  
 the Bounds of the Empire, and kill'd in encoun-  
 ters with the Enemy above 5000 Men. The  
 General, with his Army, entr'd into the City  
 in great Pomp. All the Soldiers were crown'd  
 with Lawrels, and cloath'd with stately and rich  
 Attire. The General, with a Triumphal Crown  
 of pure Gold, which the Senate sent unto him,  
 was to ride into the City upon a stately Chariot.  
 Some have been drawn by strange Beasts, as  
 Elephants, and Dromedaries. He was cloath'd  
 in a Purple Robe call'd *Trabea*, with a Tunick  
 Behind the richly beset with Gold, Pearls, and Jewels, and  
 Conqueror a branch of Laurel in his hand. Sometimes  
 stood one  
 to admonish him in this pomp, not to flatter himself with high con-  
 ceits. And to his Chariot were tied a little Bell, and a Whip, to sig-  
 nifie unto him, that notwithstanding his Honours, if he did offend he  
 should be punish'd as other Citizens, either with Stripes or Death. The  
 Conqueror was to offer his Crown and his Laurel to *Jupiter*. *Rosin.*  
*Dabit ille Coronam in gremio Jovis, &c.*

*Corona Tri-  
 umphalis.  
 Ita Trium-  
 phales cir-  
 cum mea  
 tempora  
 lauri. Ovid.  
 l. 2. Amor.*

Behind the richly beset with Gold, Pearls, and Jewels, and  
 Conqueror a branch of Laurel in his hand. Sometimes  
 stood one  
 to admonish him in this pomp, not to flatter himself with high con-  
 ceits. And to his Chariot were tied a little Bell, and a Whip, to sig-  
 nifie unto him, that notwithstanding his Honours, if he did offend he  
 should be punish'd as other Citizens, either with Stripes or Death. The  
 Conqueror was to offer his Crown and his Laurel to *Jupiter*. *Rosin.*  
*Dabit ille Coronam in gremio Jovis, &c.*

before

before, and sometimes after him, were led in Chains, the Captives, the Princes and Kings who had been overcome and taken, with all their Spoils and Riches. All that could serve for ostentation, was then publicly carried in pomp, to Honour the Triumph of the Conqueror. The City being then full of all the inhabitants of the Country round about, who flocked together, to be Eye-witnesses, of the Glory of the Roman Empire, that then appear'd to the World. The Senate, and all the Persons of Quality, were wont to welcome the Conqueror home at the Gates, and to led him to the Capitol, through the Acclamations, and wonderful Rejoicings of all the People, that crowded to see him: When he came to the Capitol, he was there to sacrifice a Bull to *Jupiter*. And if he had been so happy as to kill with his own hand a General of the Enemy in Battel, he took from him his Armour and Weapons, call'd them *Opima*, not *Optima Spolia*, and dedicated them in the Temple of *Jupiter Feretrius*, causing them to be hung up in remembrance of his Valour and Success.

When the Conqueror pass'd through the Streets, he sometimes cast Medals of Gold amongst the People, and diverted them many days with publick Sports.

Afterwards the Senate caus'd at the Publick Charge \* *Arcus Triumphales*, stately Monuments \* *Vocaban-* of Triumph to be erected in honour of the Vi- *sur etiam* torious General, with Trophies of the Spoils *fornices.* and Weapons of the Enemy.

These *Trophæa*, or *Armorum Congeries*, were stately Piles erected of the Armors taken amongst the Spoils of the Enemy.

They



They commonly concluded the Solemnity  
with a great Feast, unto which all Persons of  
Quality were invited.

*Non alband mibi sit commessatio tanti,*

*Nec capitolina, pontificumque dapes*

*Propter albanum vi-*

*banum ibi*

*generosius*

*sum.*

**The End of the Fourth Book.**

# THE PREFACE.

**A**LL Humane Sciences have flourish'd <sup>Ἀμείλιον μα</sup>  
 ed amongst the Egyptians many <sup>ἀνὰ τὸ</sup>  
 Tears. Abraham first brought un- <sup>ἐμβάλλειν,</sup>  
 to them the Rudiments of Philosophy, <sup>quia inferi-</sup>  
 which his Grand-child Jacob fully taught <sup>tur ornatus</sup>  
 unto them. His Son Joseph, a great <sup>gratia.</sup> It  
 Favourite of Learning, furnished their Priests <sup>is compo-</sup>  
 with such Revenues as might entertain them <sup>sed of a pl-</sup>  
 in their Studies, and in the performance of <sup>ture, and</sup>  
 their Offices. The Grecians in the Days of <sup>of a motto.</sup>  
 Solon, Pythagoras, Herodotus, and Plato, <sup>Ἀντιγύμα,</sup>  
 fetch'd from Egypt all the knowledge of <sup>is an ob-</sup>  
 Nature, which rendred them so Famous. But <sup>scure Sen-</sup>  
 the Egyptian Priests, unto whom it belong'd <sup>tence, re-</sup>  
 to teach, did not divulge their Doctrines, <sup>presenting</sup>  
 without a shadow, or some dark Emblem. <sup>things by</sup>  
 Their manner was to discover unto their Au- <sup>Metaphors</sup>  
 ditors, the Mysteries of God, and of Na- <sup>and Signs.</sup>  
 ture, in Hieroglyphicks, which were cer- <sup>Hierogly-</sup>  
 tain visible shapes and forms of Creatures, <sup>phick is de-</sup>  
 whose inclinations and dispositions did lead <sup>rived from</sup>  
 to the knowledge of the Truth intended for <sup>ἱερὰς and</sup>  
 Instruction. All their Divinity, Philosophy, <sup>γλῶσσαι,</sup>  
 Priests of Egypt, did express the Mysteries of Nature, and of their <sup>because</sup>  
 Gods with Hieroglyphicks. <sup>this kind</sup>  
<sup>of writing</sup>  
<sup>was proper</sup>  
<sup>to holy</sup>  
<sup>Things,</sup>  
<sup>and holy</sup>  
<sup>Persons.</sup>  
 Only the

and

## THE PREFACE.

and their greatest Secrets, were comprehended in these ingenious Characters, for fear that they should be prophan'd by the Inquisition and Acquaintance of the Common People. The Learned in Antiquity seem not willing to make them share in any part of the profound Sciences; therefore Alexander was displeased at his Master Aristotle, for publishing some of his Treatises, that contain the Curiosities of Nature, in the common Language. Doubtless the Heathens had very good reasons to keep from the Vulgar some of their Mysteries; for they saw what we have experienced to our Sorrow, That too much Knowledge is as dangerous as a stupid Ignorance; when such do possess it, who have not wisdom to make a right use of it. Sublime Mysteries in the shallow pates of the Commonalty, serve but to fill their Minds with lofty Conceits of their own Excellency. For, as their worldly Affairs cannot suffer them to make it their business to study, they can never attain but to the imperfect Knowledge of a few Notions, which are apt to bewitch them with an invincible Fancy of their own Sufficiency, and to make them despise the wholsom Admonitions of their Teachers. I confess, we are not to oppose God's Command of permitting the People to enjoy the benefit of his Holy Word, but I think it the concern of this divided Nation, to have  
such



## The PREFACE.

*such prudent Ministers in every Parish, that can know what to Preach to their Auditors. I think it very dangerous, to declare indifferently any Mystery unto them. St. Paul's wisdom could provide Milk for Babes, as well as strong Meats for grown Stomachs. Knowledge is to be fitted to the Capacities of every one, and some Truths are more useful concealed than divulged. It is neither just nor proper, that the Sublime Inquiries of the Learned Brains, concerning many Mysteries, should be as ordinary as A B C. The wise Priests of the Egyptians, for this cause, did veil their Knowledges of God, and Nature, under the Shadow of their Hieroglyphicks, from the view of every Mechanick. But these ingenious Inventions were contrived, not only to hinder the sublime Knowledge of Philosophy from being profaned, but also that they might abbreviate the diffused Notions of that Science, and fit them for a more easie comprehension; and a better retention of them in their Memories. Every Name is an abbreviation of a thing, but it is not able to give such a perfect Idea of the Properties and hidden Qualities of the Things intimated, as the Picture of them in a witty Hieroglyphick. The Great Creator of all things, hath been pleased to discover unto us in this manner his Divine Pleasure, and all the Excellencies of his Being. In the Old*

## The PREFACE.

*Testament the Mysteries of the Gospel were delivered to the Children of Israel in Types and Figures : and in the great Book of Nature, God teacheth us by the Mysterious Impressions of Himself, by natural Hieroglyphicks, by certain significant Images of His Glorious Being. We may therefore say, that these witty Contrivances of the Egyptian Priests, were designed to bring Men to a more easie discovery of the meaning of all God's Works in the World. They were as the Elements to enable us to understand the Glory, Power, Wisdom, Goodness, and the other Attributes of God.*

*These Hieroglyphicks are also useful for our Belief, and to perswade Men to embrace Virtue and Piety; for when they shall see Brute Beasts inclinable to good Manners, they cannot but think it a great disgrace to the reasonableness of their Nature, if they suffer the Brutes to excel them in this particular.*

*The Egyptians had also a design to render their Knowledge immortal, by these Inventions. I am certain for that purpose they ingraved their Hieroglyphicks upon Obelisks, upon Pillars of Marble, as Lucan saith.*

## THE PREFACE.

Nondum flumineos Memphis contexere  
libros  
Noverat, in saxis tantum volucresque fe-  
raque,  
Sculptaque servabant magicas animalia lin-  
guas.

*But they did not only express Things, and some secret Knowledge, by their Hieroglyphicks, but also whole Sentences. They wrote all their Rules and Precepts, relating to the Worship of their Gods, or to the Government of the Kingdom, in this manner. I am inform'd by some worthy and credible Persons, who have been Factors in India, that at this day there are three or four Nations, whose Languages are as different as Greek and Hebrew, and yet they understand the Writings of one another. So that what one writes in one Language, the other can read in another; which cannot be, but by certain Hieroglyphicks, or Universal Characters, representing the Shapes of things, which are known to Men of all Nations and Tongues. It is not long since the Learned Bochartus had a Writing of this Nature sent to him, from an Eminent Person of the Court of France, for him to Interpret. But that we may treat of these Hieroglyphicks with order, we shall first view*

D d 2

*those*



## The PREFACE.

*those that relate to God, and his outward Works. Secondly, those that concern Man. Thirdly, we shall consider several other Inventions of this kind, concerning Birds, Beasts, and Fishes, &c.*

---

---

---

A SHORT  
COLLECTION

Of the Famous

Mysteries of the *Egyptians*

NAMED  
*HIEROGLYPHICKS.*

---

BOOK V.

---

CHAP. I.

Of GOD and his Works.

**T**HE *Egyptians* look'd upon the World *Jupiter est*  
as the great Image of God. One of *quodcunque*  
their Divinities was named *Kneph: vides.*  
He was represented as a beautiful Man with  
Feathers upon his Head, a Girdle and a Scep-  
ter in his Hand; out of his Mouth proceeded  
an Egg, which was the *Hieroglyphick* of the World.  
For the Shell of it expresseth very well the Hea- *Ἐγγὺς ὅς*  
vens, that shut in all visible things on every side; *ἐν ἀνθρώ-  
ποις*  
the White is an Emblem of the Air and Water; *ποισιν ἔον-*  
the Yellow of the Earth, which contains in it a *τες Ἀθά-*  
secret virtue, that causeth it to produce living *ναῖσι λεία-*  
Creatures, by the assistance of a Natural Heat. *σιουσιν.*  
Its coming forth out of the Mouth, shews how *Hesiod. of*  
he is the great Creator of the Universe, and *God's Pro-*  
how all visible Beings have been form'd by the *vidence.*  
Power of the Eternal Word of God.

D d 3

They

They did also picture Almighty God, as the Body of a Man cover'd with a long Garment, bearing on the top the head of a Hawk : For the excellency, courage, nimbleness, and good qualities of this Bird, shadow out unto us the incomprehensible Perfections of its Great Creator.

*Aiet πανν.* The Sun was also represented by this Bird, that *πέρλαλε,* is a perfect Emblem of its powerful Influences *πάντων ἀγαθῶν* in the World. Some observe, that this Creature can steadfastly look on the Sun, and that *ῥέ, ὁμίμα* the Bones of it draw to them the Metal of the *δικαιού-* Sun, Gold ; as the Loadstone, Iron. God was *νῆς, ζῶνς* also ador'd in the form of a Crocodile, because *φῶς.* *Orph.* of the Sun, that Creature is only without Tongue. The witty *Egyptians* therefore represented by it, how God beholds all things in Heaven and Earth with a profound silence.

*Cal. Rhodigin.*

The capacious Heaven, they understood to be an expression of his Divine Majesty ; therefore some of the *Egyptians* ador'd the Circle of the Heavens. The Light is an Emblem of his Wisdom ; the Roundness of the Elements, of his Power and Perfections ; and the Celestial Heat of the tenderness of his Love.

*\* Ἀλάρ πορ- φερέσσιον* The *Egyptians* sometimes represented the Providence of God, by a Basilisk with a Hawks *ἐλλῶν Ἐρ- πεσῶν βα- σιλῆα τὸ* head and eyes, because there is no other Creature fuller of Spirits and Vigour. It is said, that *μὲν δέμας* it kills at a distance, only by sending out of its eyes a secret poison, which it conveys to the *ἔχοντος* Creature with whom it is displeased.

*Ξανθὸς ἐπὶ τρεῖς δὴ ἔχει χεῖρας μὴ ἔχων ποσὶν τε καὶ ἰσχύϊν.* The Power of God they did express by *Janus*, with three heads and a Body, having neither hands nor feet ; because Almighty God governs all things, only by his Wisdom and Pleasure. He needs no visible Members to act in the World,

*Nacind,*

and



and produce his Wonders ; all the Elements, and the most rebellious Creatures, shall fulfil his Divine Pleasure against their will.

To express the effects of God's power in nature, the *Egyptians* painted a Man with a multitude of hands, stretching them out upon the World.

The Providence of God, or the Favour of Gods Providence, was represented by a great Star in the Air, because it is often clouded with adversity, and never shines long upon us without interruption. And because God hath hid the secrets of his Divine Nature in the Works that appear to our eyes, the *Egyptian* Priests represented him by a Man sitting upon his heels, with all his lower Parts cover'd.

The *Phœnicians*, who were famous Merchants, & scarce knew any other Gods besides their Gold, painted their Idols with large Purses at their side, full of money. *Jupiter* was sometimes represented without ears, to express how God seems not to listen nor take notice of the Profaneness of Men, nor of their impious Discourses. One hundred hands were given to him, and as many feet, to shew the multiplicity of effects which proceed from his agency, and how he sustains all things from falling into a confusion.

The Goddess *Isis* was full of Dugs, to signify the benefits that Men do receive from the happy Influences of the Moon, which was worshipp'd by the Statue of *Isis* in *Egypt*. In the City of *Sai* this Goddess had a famous Temple, where was to be seen this Inscription, *I am all that was, that is, and that shall be, my Veil no Mortal hath yet uncover'd.* These *Heathens* profanely ascrib'd to their breathless Idols, and to their Prototypes, that which only belongs to Almighty God, the invisible Creator.

*Quisquis  
habet num-  
mos securâ  
navigat au-  
râ, fortu-  
namque suo  
temperet  
arbitrio. O  
cives qua-  
renda pecu-  
nia primum  
est. Virtus  
post num-  
mos: Hec  
Janus ab  
imo perdo-  
cet: hæc re-  
cinunt Ju-  
venes dicta  
ta senesque.  
Horat. lib.  
1. Ep. 1.  
Plutarch.  
in Isid. &  
Osirid.*

Ἡλίου  
ὅς πάντ'  
ἐφορᾷς καὶ  
πάντ' ἐπα-  
ύει.  
Hom.

The Sun, the most glorious of all visible Beings, was adored as their chief God, and represented sitting upon a Lion, with Rays of Light about his head, and a bundle of ears of Corn in one hand, to express the Power and Goodness of the Sun, that causeth all the Fruits of the Earth to bring forth their increase.

The perpetuity and durance of the Heavens, was signified by a Heart, plac'd upon a Chafing-dish of burning Coals, where it did remain, without receiving any prejudice: Thereby these wise *Egyptians* intended to intimate unto us, how the World and the Heavens subsist entire, notwithstanding those powerful Elements and Beings that struggle together, and dispute the place one with another.

The Sun was also pictur'd in this manner; a beautiful young Gallant, standing half naked in a Ship, nearly trimmed, supported on the back of a great Crocodile, with names of Fire round about it. These several particulars are mysterious expressions of the power and estate of the Sun in this lower World. The swiftness of his Motion was shadow'd by a wing'd Horse, running a Race. A Beetle, a vile Insect, was put to signify the Sun: This kind of Beetle bears the perfect Image of a Cats head. Now the Naturalists have observ'd, that Cats do see best when the Sun approaches, and that their Eye-sight decays as it goes down in the evening. The *Egyptians* did also put the rarest of all Birds, to express the Sun, the rarest of all visible Beings; for they painted a Phoenix to be the *Hieroglyphick* of it, as they did a Radish and an Onion to express the Moon.

Therefore  
call'd αἰ-  
λεγεμόν.  
☉.

It is a kind  
of Ape.

A *Cynocephalus*, was also the *Engine* of the Moon; for by the different posture of this strange Animal,

Animal, the different motions of the Moon are signified. To express the rising and increase of it, it was painted standing right up, upon its hindmost feet; and to shew the decrease, this Beast was laid upon its back as dead, for Naturalists do observe, that the Apes sympathize with the Moon; therefore some were nourish'd in *Egypt* by the Learn'd, for them to discover more easily the Mysteries relating to the Moon, and the time of its Conjunction with, and Opposition to the Sun. A Cat was another *Hieroglyphick* of the Moon, for that cause Cats were so highly honour'd amongst the *Egyptians*, as to receive their Sacrifices and their Devotions, and to have stately Temples erected in honour of them. It seems that their witty Inventions occasion'd the extravagancy of their Devotion, and rendred them ridiculous to all Nations; for when they were possess'd with an Opinion, that God was to be ador'd in those Creatures where he manifested himself, they fondly abus'd that homage, which was only due unto him, by ascribing it to the vilest Beings.

The World was represented by a round Temple, because Divine Majesty hath created it for his own Glory, to receive in it the respects of all Creatures, and because it appears like a large and a beautiful Edifice; excellently well adorn'd, supported by the Power of God, cover'd with the Heavens, and distinguish'd into several apartments. But to express the Harmony and rare correspondency that is in the World, between the several parts that compose it, they put the Picture of *Pan*, with two Horns upon his head, and a rank of seven slender Pipes in his hand, so join'd together, that their Musick could make a pleasant Consort. The two Horns are taken for  
the



the Sun, and the Garment of a Leopards skin about his shoulders represented the beautiful variety of the Stars. The ordinary *Hieroglyphick* of the World, was a Globe, in which were represented the Circles of the *Zodiack*, with the Signs in it, and round about a multitude of Stars. This Globe was supported on the back of a Man upon his knees, which were cover'd with his long Garment, to shew how the World is upheld by the Power of God, who seems to be cover'd to the lower Ranks of Creatures, with divers Emblems and dark shadows.

When they intended to point out the continual mutation of Creatures, and the change of one Being into another in the World, they put a Snake representing an Orb, biting and devouring its Tail, because the World feedeth upon it self, and receives from it self a continual supply of those things that Time consumeth. *Claudian* was acquainted with this *Hieroglyphick*, which he doth ingeniously express :

*Perpetuumque virens squamis caudamque reducto  
Ore vorans, tacito relegens exordia morsu.*

The Year was also signified by a Serpent, which bit its tail ; because it doth run round, and end where it begins.

The world was also represented in the Temple of *Serapis* in *Egypt*, which stood in the City of *Alexandria*, by the Image of this God, made of all sorts of Metals, of such a prodigious bigness, that it fill'd the Temple, and reach'd with the head to the Roof, and with the hands to both sides. The golden Head of this Idol signified the Heavens ; the Shoulders and Stomach, the Air ; the Belly, the Sea ; and the Earth was express'd by the Feet, as the Idol speaks of it self.

Εἰμὶ θεὸς τοῖς, δέμας οἶον κατὰ εἶπω,  
 Οὐρανὸς κόσμος κεφαλὴ, γαστήρ δ' ὁ θάλασσα,  
 Γαῖα δ' οἱ πόδες εἰσι, τὰ δ' ἔατ' ἐν αἰθέρι κεῖται,  
 Ὀμμάλα τηλαυγὲς λαμπρὸν φάος ἡελίοιο.

The excellent agreement of the Elements in the Generation of Creatures, was represented by an Otter, or an Ostrich, because they subsist by, and in two Elements.

Here it will not be amiss, to examine a difficulty, which we frequently meet with in the Heathenish Authors, as in these Verses of *Lucan* :

*Ignotum vobis Arabes venistis in orbem,  
 Umbras mirati nemorum non ire sinistras.*

The Right Hand and the Left hand of the World are often mention'd. There is a dispute amongst the Learn'd concerning this particular. But it is certain, that the difference proceeds from their different manner of beholding the Sun and the Stars. The Philosophers, as *Aristotle* and *Plato*, do make the East to be the Right hand, and the West to be the Left, because they consider the strength of the Stars, and of Nature, which is far greater in the Oriental parts, than in the Occidental, because there is the beginning of motion, or because the Philosophers and Astrologers did continually observe the motion of the Stars, and the Northern Pole, which caus'd them to stand in such a manner, that the East was on their right hand, and the West on their left. Now the Poets adore the Rising Sun, therefore to them the South is on their right hand, and the North

Nevertheless North on their left. The *Agures*, and the *Egyptian* Priests did thus consider the Sun, in making their Observations, therefore the left hand of the World, in all their Writings, is the North, and Omen, and the right hand is South ; from hence it is, that *intennit la- sinifter*, the left, signifies unhappy : For the Heavens lodg'd all the evil Dæmons under the Northern Pole, and in these frozen Climates, that are peared, be- subject to it ; whereas they imagin'd, that the good *Genii* did commonly converse in the Southern Countries. The Holy Scripture seems to favour this Opinion, when it saith, that *all evil shall come from the North* ; and in another place, *from the North all evils shall flow upon the earth*. It is certain, that the Northern Nations are more Warlike, more fierce and cruel, than the Southern People, because the coldness of the Air hardens both their Minds and Bodies. All the Armies of People, that have over-run and destroy'd the World, proceed from the North. The *Goths* and *Vandals*, and before them the *Scythians* in *Asia*, the *Normans*, the *Huns* and *Longobards*, the *Turks* and *Tartars*, have plagu'd these Southern Nations, and forc'd them out of their Dwellings. The *Saracens* and *Romans* may be excepted ; but the latter may be reckon'd amongst our Northern People, and the former never made any great progress in their Conquests, until the *Turks*, and other *Scythian* Nations, had mingled amongst them.

At the Entry of all the Temples of *Egypt*, a *Sphinx*, was to be seen, which was to intimate, that all the Gods there worshipped, were mysteriously represented, and that the common People could never understand the meaning of all the Images, and their postures, without an Interpreter.



A Lion wiping out with its Tail the impressions of his Feet, was the *Hieroglyphick* of the great Creator covering over the Marks of his Divinity by the Works of Nature, and hiding his immediate Power by the visible Agency of inferior Beings. It is reported of the Bear, that Nature hath taught unto it that cunning to slide in backward into its Den, for fear of being discover'd by the greedy Hunter.

A wicked Angel is signified by a Viper; for as the Poison of Vipers is quick and powerful, so those destroying Spirits are nimble, in bringing to pass the ruine of Mankind, and nothing can oppose them, but the Grace and Power of God.

The *Egyptians* put a Vulture to express Nature; for the Naturalists tells us, that this kind of Bird conceives not according to the usual manner, by Copulation with a Male, for they are all Females; they do therefore bring forth Eggs, by receiving into their Bodies the Northern Wind, or as some say the Western, which causeth them presently to conceive. Thus Nature brings forth many Creatures by extraordinary means, not well known to us.

*Diana*, or the Moon, was represented with three Heads, the one of a Dog, the second of a Horse, and the third of a Man, to shew the different effects of the Moon, in Heaven, in Earth, and in Hell, or in the bosom of the Earth.

*Wisdom*, was painted as a beautiful Woman, with four Ears, and four Hands, but with one Tongue, which was hid within her lips, that were shut close.

We may here take notice, that when the Priests of *Egypt* pray'd to the Gods, they appear'd in black

When it is in its full it ripens the Fruits of the Earth, therefore it had an ear of Corn in one hand.

black Cloths, whereas other Nations made their addressees only to the infernal Spirits, with Garments of that colour.

*Truth*, was express'd by a Heart upon the Lips of a Man.

*Unity* and *Wisdom*, were represented by the Sun, and its beautiful Beams; *Peace* and *Worldly Felicity*, by the fruitful Olive-tree; *Liberty* and *Pleasure*, by the Vine; *Chastity*, by Beans; a *Plentiful Increase*, by Mustard Seed, that grows up into many branches.

*Argus*, with a Head full of Eyes, did signifie this great World. The Eyes of our Creator are every where, all things do take notice and are witnesses of our behaviour.

In the City of *Troy* stood an Image of a Man, which had three Eyes in the Forehead, to express the Providence of God, that is acquainted with all our Actions.

The four *Elements* suspended in the Air, were intimated by *Juno*, hang'd up by *Jupiter* in the Sky, with weights at her Feet.

The Heavens were painted as a beautiful young Man, with a Scepter in his right hand, the Sun and Moon in his breast, a Crown upon his head, a garment adorn'd with Stars without number, trailing to the ground, and an Urn full of Fire in his left hand, sending up a great flame with a burning heart in the middle. This Picture requires as large a Commentary to expound every draught of the Pencil, as the Physical Descriptions and Expositions of the Philosophers; for there is scarce any thing to be said of Heaven, but is contain'd in these compendious *Hieroglyphicks*.

The youthful Face of the Heavens, intimates their immutability, constancy, and uncorruptible  
Glory

Glory that never falls to decay. The Scepter and Crown signifie the Dominion and Power that the Celestial Globes exercise upon the inferior Beings. the Sun and Moon in the Breast, point at the two beautiful Luminaries that shine in the Firmament, and that are the immediate Causes of Life and Motion, and the means by which God produces so many Wonders in the World. The pot full of flames, with a burning heart that never consumes, shews, that the Almighty Power of God restrains the enmity and seeming discord of the Elements, from producing a confusion, &c.

The relation between Heaven and Earth, was express'd by a Man, with hands tied with a Chain that was let down from the Clouds, for there is nothing here below never so great and powerful, but is held by a secret Chain, by which the Divine Providence can turn and wind it at pleasure.

All the Images of the Gods were mysterious *Hieroglyphicks*, invented by ingenious Men, to express some Mysteries which they would not reveal to the People.

## C H A P. II.

*Of MAN, and Things relating to him.*

**M**Ans condition in the World, was express'd by these five *Hieroglyphicks*; the Head of a young Infant, an old Mans Head, a Hawk, a Fish, and a River Horse. The Infant and the grey Hairs signifie his death, which succeeds his birth; the Hawk, Gods love to Man; the Fish, his death and burial; and the River-horse, the irresistible power of Death, that spares nobody



See Mun-  
ster Cos-  
mogr.

Leonum a-  
nimi index

Cauda sicut

et equorum

aures, vis

summa in

pectore,

Plin. Nat.

Hist. l. 8.

Βεζρωκως

κρεων τε

υ αιμαλος

Theocrit. of

a Lion.

Pliny men-

tions many

wonderful

things of

them Hist.

Nat. lib. 8.

Αειδην ε-

πειοικον α-

πειρεσιων

ελεφαντων.

κεινα, γδ

εμνονοεισιν

υπερβια

τω χα

διδα

Oppian. de

vinatione

A furious man was intimated by a Lion eating up his Prey. A Religious man, by a Lion running from a Cock. A Whore, by a Lion with a Womans head, because her Countenance is fair, her Speech most pleasant, and her Allurements powerful, but her Nature is fierce and cruel, and she intends only to prey upon both Body and Estate. A merciful Man, was painted by a Lion having compassion on a Lamb lying at his feet. The fury and impatience of a Lover, by a Lion devouring a Heart.

A King was signified by an Elephant, because this Beast is very noble in his carriage, and can never bow the knee; besides, he is a great enemy of Serpents, as Princes must be of Thieves and Robbers, who are the Serpents of a Commonwealth. The Elephants are very bountiful, for they'll deliver into the hands of their Favourites such things as they can get. The Elephant is very temperate and just, a great Enemy of Hogs and filthy Creatures. He seems to have a greater measure of Knowledge and Judgment bestow'd upon him, than other Brutes; and it is reported, that he doth worship every new Moon towards Heaven, and express by his outward actions, some sense of a Supreme Being; therefore he was the Hieroglyphick of Piety, as well as of a kind and harmless Nature, for the Elephant never offends Creatures, that are not hurtful of themselves. He will march amongst innocent Lambs, without offering the least injury to them; whereas if he be offended, he will spare nothing, and dread no danger, that he might seek a revenge: For that purpose, some say, that Nature hath provided the Elephant with two Hearts, the one inclines him to Peace, Mercy and Goodness; the other, when

when he is affronted, moves him to take Vengeance. All these Observations of the Elephant, caused the *Egyptian* wise Men, to make him the *Hieroglyphick* of a good King, who is a promotor of Justice, a Protector of Peace, a Friend of all moral Virtues, an Enemy of Voluptuous Swine. He is harmless amongst Lambs, unmerciful to Dogs, couragious in the prosecution of his just designs, resolute in overcoming difficulties, merciful to the humble, and severe to such as withstand his Royal Authority and Power.

A Priest, or a Man whose Office obliges him to give his attendance in the service of the Gods, was expressed by a *Cynocephalus* riding upon a Fish in the River. The Priests of *Egypt* abstain'd from all kind of Fish. Some have thought, that this *Hieroglyphick* therefore signified abstinence, which was thereby recommended to such Persons. I rather think that the River is the unconstant World, the Fishes are the Passions of the Soul and the Pleasures of the Body, which such must master and overcome, who intend to offer acceptable Sacrifices to Almighty God, and be Worthy of that most Divine Office of Priesthood.

A learn'd and an accomplish'd Man was signified by a Stag, lying upon its side, chewing its Meat. The Horns of this Beast are the *Hieroglyphick* of Power, Authority, and Dignity, unto which such deserve to be promoted.

A cunning Server of Times was express'd by a Hedge-hog, because this Creature hath always two or three holes, where it retreats; when the Wind is cold and boisterous at one hole, it creeps to the other, and thus it changeth its dwelling with the Weather.

Ελάφιον  
a timorous  
man. Prov.  
Φύλαξ υἱὸς  
ἐλάτου εν  
τοῖς κέρασι.  
of the Tro-  
jans in Ho-  
mer. Il. N. 3.  
Ἀβανχεν  
καταδύει  
ἐν τῷ ὕδατι  
καταδύει  
καταδύει

A Babblers, an enemy of good Manners, and a prophane Person, were represented by a grunting Hog, wherefore the filthy disposition caused it to be hated by all the Eastern People, insomuch that it was a great Crime, for some Priests who waited upon the Altars of the Gods, to touch a Hog. A voluptuous Man, living in ease and carelessness, had the honour also to be expressed by this Animal. Some Nations Sacrificed a Hog for such as grew mad, and when any had kill'd a Man, and was tormented with the Furies of his Conscience for his Crime, he did commonly to satisfy the angry Divinities, burn sucking Pigs upon the Altars, and wash his hands with their blood. They imagin'd that the foul stains of murder were thereby wash'd away, as you may see in these Verses.

Therefore  
Plant. saith  
to a Fool,  
Porcum im-  
mola. Prov.

Apol. l. 4.

Πρῶτα μὲν ἀπὸ τῶν τοιοῦτων λυγρίων ἦν φόνος,  
Τεναρὸν καὶ πρῶτον, οὐδὲ τέκνον, ἢ ἐπὶ μαζοῖς  
Πλήμυρον λογίους ἐκ νηδύος, αἵματι χεῖρας  
Τέγξεν, ἐπιμήγετα δέλω.

A Man with an excellent faculty of Learning, was signified by a she-Goat, because that Creature hath a very acute hearing.

Προβάτιον  
βίον ζῶν.  
Prov. To  
live like a  
Fool.

Lupus aquila-  
dam fugit  
and Lupus  
ante cl. mo-  
rem felli-  
nat. Prov.  
Of a timo-  
rous Knav.

A Fool was exprest by a Sheep, therefore *oviles mores*, are stupid and silly customs, because there is no Beasts simpler than Sheep; but the Ram was the Hieroglyphick of a good Governor, and of War.

The shameful manners of a Whore were intimated by a Wolf; from hence therefore *Lupa* signifies such an impudent Woman, and *Lupanaria* a Bawdy-house.

A fearful and a timorous Man, was also represented by a Wolf, for the least accident will startle

this



this Beast ; and although it wants not courage to encounter with an Enemy, it is afraid of a Stone.

A Man encompass'd in with difficulties and troubles, was signified by one who held a Wolf fast by the Ears.

An unconstant Fellow was express'd by a Hyena, a Beast mention'd by *Plinius*, of the colour and bigness of a Wolf. It is of the Male Sex one year, and the next it becomes a Female, as *Tertullian* witnesseth, *Hyenam si observet, sexus animalis est, marem & feminem alternat.* This Creature was also put to signifie a brave Courage, that can defie all difficulties, and look upon the frowns of Fortune with a generous Contempt ; for, as the Naturalists say, that the skin of this Animal can procure unto us the privilege of passing through the greatest dangers, without harm ; the Man so well resolved, and so well strengthen'd against the attempts of Adversity, can receive no damage from those things that bring others to destruction.

A great Hypocrite, or a notable dissembler of wicked Intentions, was expressed by a Leopard, because this Beast doth craftily dissemble, and hide its head from being seen that it might with less difficulty catch its sily prey ; for the Beasts are as much frightened at it, as they are taken with the pleasant scent of its body. When therefore they come toward it, to delight themselves with the perfume that it yields, it will cover the Head with its Paws, until they come within its reach.

An incorrigible Person was also expressed by a Leopards Skin, because there are such spots in it, that no Art can remove or whiten.

L. 8. c. 30.

Φράζο μὴ

λοφόνον τε

λύκον δυσ-

σερχίατ'

αὐτῆς ὑαί-

ναν, ἢ μὲν

πρίμῳ

καὶ αἰπολί-

ωνόλησιν τε,

ἢ δ' ἐχ-

θρῶ σκυ-

λάκειον,

ἀρροήροισι

κύνεσσιν.

Oppian. de

Venat. l. 3.

Plin. lib. 8.

Hist. Nat.

cap. 17.

Θάνατον

παράλαβας

κατακρίνεις.

τοι Prov.

Of one that

dissembles

to do mis-

chief.

*Afinus Egy-  
ptius. Prov.  
a great  
Dunce.*

A stupid and ignorant Fellow, an enemy to piety and Religion, was signified by an afs.

The Basilisk was often placed in the presence of the Gods, at their Feet, or about their middle, or winding his Tail upon their Heads, to signifie their immortality; for this Serpent is of a long life. The Kings of *Egypt* had Asps usually represented upon their Crowns, to expresse the holiness of their Persons, whom none ought to dishonour or injure without a signal Punishment, for they are the most sacred Images and Lieutenants of God upon Earth; and also to signifie that he that did rise up against the Prince, did encounter with a Serpent, and should meet with nothing but venomous and deadly repulses. A Powerful and a Warlike Prince, was signified by a Serpent in an Orb, carefully looking to every thing within its Sphere. The wisdom of this Creature shews how necessary wisdom is in the Government of Kingdoms and States.

When the *Egyptians* intended to expresse an evil Effect out of a good Cause well designed, they did put a Bird called *Ibis* and a Basilisk together; for they do say, that out of the Egg of an *Ibis* the Basilisk doth often proceed; for that reason they break all such Eggs when they find them, for fear that they should increase the Number of such venomous Serpents.

*Crocodyli  
lacryma,  
are deceit-  
ful tears.*

A slothful Man was signified by a Crocodile, bearing on the head the Feather of an *Ibis*, for it hath such a secret power upon the Crocodile, that when its Body is stroked with it, this Serpent, that is naturally cruel and rapacious, looseth its former dispositions, and becomes extreme slothful and idle for a time.

A Reformation, or the Resurrection, was represented by a Phoenix that riseth out of its ashes, when it hath been consumed by the violence of the Sun-beams, as it is reported.

*Phœnice rarior. Prov. Plin. of a very rare thing.*

Good Parents were express'd by the Pelican, that cast it self into the Flames kindled about the Nest where her young doth lie, to deliver them from the imminent danger.

The Hawk is the Hieraglyphick of natural Life, because it lives many years.

An old Musician is commonly represented by a Swan, because they say, that when this Bird is at the Eve of its death, it takes its farewell of the World, by singing most melodious Tunes.

*Dulcia de-factâ modulatur carmina lingua Cantator cygnus fueris ipse sui. Mart. l. 13. Epig. 77.*

The purity, and noble disposition of the mind, was signified by a Cock, for there is no Birde of a more generous and braver Courage, undaunted at the sight of imminent dangers.

A seasonable silence is imitated by the Picture of a wild Goose; for it is reported by Ammianus, that when this Bird flies over the Mountains, where great numbers of Eagles do make their abode, knowing their natural inability of keeping silence, they take into their Bills a Stone which hinders them from making a noise, and when they are out of danger they let it fall.

*Κύκνοι μάστιγες ὄντων αἰετῶν. Oppian. de Venat.*

An impious Wretch, was represented by the Hippopotamus, a Creature that lives in the Water as well as in the Air, and is like unto a Horse; for it is so wicked, that it will kill Father and Mother, and tear them in pieces with its Teeth.

*Plin. l. 8. c. 25. Asini caput ne laves nitro. Prov.*

An ignorant Fellow, who was not acquainted with the manner of living in the World, was painted with an Asses Head, and Asses Ears. The Egyptians were wont to put the Heads of Animals upon mens bodies, to express the inclinations

*Don't spend your Money and labour upon an Asses head*



and dispositions of those persons, who were like unto such Beasts.

An honest Man did carry his Heart hanging by a Chain upon his Breast.

The life of a religious Man, was expressed by the Palm-tree, whereof the root is unpleasant to look upon, but the Fruits and Branches are grateful both to the eye and to the taste.

The Priests of Egypt did wear nothing but paper Shoes, therefore it was the *Hieroglyphick* of Priesthood amongst them.

The Nature of Man, was represented by a Woman, having her Hair standing straight up, and shewing the Image of a Tree turned upside down. The Hair in lieu of the root; this therefore declares how our Country is Heaven, from whence we have deriv'd our beginning, and thither must our Affections and Endeavors tend.

An Ape, mention'd before, was an odious Creature, employ'd in the *Hieroglyphicks* to express the Vices of Men. To signify a dissembler and a crafty Fellow, afraid to discover the Vices and Weaknesses of his Person, the Egyptians painted an Ape pissing, and covering its Excrements. For this kind of Creature, is careful to hide and bury the dung that proceeds from it. An Ape also signifies an impudent and wicked Fellow, and an admirer of himself.

The Ants are excellent Creatures, full of industry, laborious, provident, ready to give their assistance to their Fellows. They were therefore put to express good and laborious Men, diligent in their callings. But to shew a Country destroy'd by Sickness or War, the Egyptian Priests put a few Ants near an Herb call'd *Origanum*, a kind of penny-Royal, of such a strong sent, that

that the Ants hate to come near it. We read therefore that it was the policy of the Eastern Farmers, when they labour'd to preserve their Corn from these kind of Vermin, they cover'd it with *Origanum*. Thus the Leopards abominate the smell of Garlick. The Wolves hate an Herb call'd *Gilla*, and the Owls Plantane; because these Herbs have a virtue contrary to the nature of these Creatures. A very sober Man was represented by a Wild Goat, for it's reported of this Animal, that lives in the desert places not frequented, and on the tops of high Mountains and Rocks, that seldom drinks, and can subsist a long while without the assistance of any water.

A Tiger is a most cruel Animal, therefore it signifies a savage Nature, cruel, revengeful, a hater of goodness; for it's reported of the Tiger, that it falls into an impatient rage when it hears the sound of any Musical Instrument.

\* The Camel is a very useful Animal, strong, laborious, and very docile; therefore it expresseth a rich Man, and a good subject, that submits to the command of his Superiors; and because this Creature hath so great a respect for it's Parents as to refuse Copulation with them, a Camel is a *Hieroglyphick* of filial Reverence.

A Fox is noted for its craftiness, therefore it is the Emblem of a subtil Fellow full of wicked Intention.

A good Choice was expressed by a Mouse or a Rat; for these kind of Vermin can by their smell discern and find out the best Cheese or Apple amongst a great many.

The serpent, named *Dipsus*, causeth by its biting such a thirst, that nothing is able to appease it; therefore this Reptil is put to signifie an

\* *Camelus*  
*Salsat.*  
Prov. of a  
Country  
Fellow  
that would  
dance.

*Nunquam*  
*te fallace*  
*animi sub*  
*vulpe la-*  
*tentes.*

Horat  
*Mus ætæ*  
*niscus ye-*  
*vous* G.

Prov. of  
one that is  
narrowly  
escaped  
from a dan-  
ger which  
he doth  
not labour  
to shun for  
pith is  
poison to  
Vermin.

*Theocrit.*

"Τὸ γὰρ  
 τὸ μὲν  
 Prov. of  
 one that e-  
 scapes out  
 of one dan-  
 ger, and  
 falls into  
 another  
 greater;  
 kills one e-  
 nemy and  
 raises ma-  
 ny. Ovid.

unsatisfied desire and greediness of any thing.

The *Hydra* is the *Hieroglyphick* of an envious Soul, for as this Serpent proceeded from corruption and mud, so the Persons that entertain this base and ungrateful passion in their Breasts are of such a sordid disposition, that none will judge 'em made up but of mud and baleness. For that reason the Witty Poet hath invented, that Envy lodges in the lowest Valleys, and hides i's head amongst the most contemptible Stuff. To signifie that Piety is to be prefer'd to impiety, and Religion to Atheism and the Contempt of a superior Power, they pictur'd a Scepter, having on the top a Storks head, and supported upon the hoof of a Silver-horse. The Stork is an Emblem of Piety, which the Scepter should maintain and support above the reach of profaneness, intimated by the hoof of the River-horse; for this Animal is cruel and rapacious; it hath no regard of its Parents, but inhumanly murders them in its rage. The Prince that will live in safety, must keep such impious wretches as may be compar'd with this Brute under, and not suffer them to rise either in riches or in Power; whereas it is his Interest to promote Virtue, Piety, and Religion, and give encouragement to such in whom they are to be seen.

*Aquila non  
 caprat mus-  
 cas.* Prov.  
 Brave souls  
 scorn mean  
 employ-  
 ments.

An Eagle is a noble Bird, therefore it signifies a brave disposition that contemns the difficulties of the World, and the disgraces of Fortune. It signifies also an understanding employ'd in the search of sublime Mysteries.

To express a Man dead in a very old age, the *Egyptians* painted a dead Raven; for this Bird lives a great while.

A Sparrow was the *Hieroglyphick* of a happy increase



increase of the year, as the Hawk was of a prudent, valorous, Just and brave Man.

The Pigeon was the *Hieroglyphick* of Contineny, Charity, mutual and conjugal Love. For this Bird is chaste in its Embraces, and extreme loving to each other. Therefore to express the transports of two amorous Persons, the *Egyptian* Priest put two Pigeons kissing one another. And when they signified an excellent disposition, not subject to be inflamed with choler, a Soul of a meek temper, they painted a Pigeon with its rump lifted up; for the Naturalists have taken notice, that this Bird hath no Choler; therefore the *Greeks*, to express an extraordinary meekness, did speak of *ἡμεῖν πελειὰς*, of the meekness of a Dove or Pigeon.

The Swallow distributes its meat equally to all the young ones, therefore it hath been the *Hieroglyphick* of Justice and Equity. It was also put to express an unconstant Friend.

The Parrot was the *Hieroglyphick* of an eloquent Man, because no other Bird can better express it self.

A Mew is a Sea Bird so light, that it is carried every way with the wind; therefore it is put to signify unconstant and foolish Men, unsettled in mind.

Crows are unhappy Birds, the Foretellers of Misfortunes. When they were put together, they did signify Discord and War; and as this Bird was dedicated to *Apollo* the God of Prophecy and of Soothsaying, it was the *Hieroglyphick* of a Soothsayer, and of an Impostor; for such as pretend to an ability of foretelling the time to come, by the assistance of Nature and Art, must play the Impostor.

A Creature proud of its natural perfections, was signified by a Peacock with beautiful Plumes, in a posture of admiring them, and exposing of them to the Sun beams.

A Grasshopper was the *Hieroglyphick* of an *Egyptian* Divine, Learned in the Mysteries of Heaven; for as the Grasshopper deserved their admiration, because that it sings so well without a Tongue; so that these Men that attained to such excellent Perfections, as the knowledge of God and the Superior Beings, by dark *Hieroglyphicks*, and significant shadows requir'd no less their esteem and admiration. It was also the representation of an incessant prattler, for this Creature is never quiet in the Summer, but fills the Air with its important singing.

*Polypt.*

Prov. Fools

and Misers

*Ælian.*

Πολύποτος

νόστον ἔχον.

Prov. of a

greedy Fel-

low.

Χαμαιλέ-

ον Ⓞ ἐν

μεταβολῇ.

τε Ⓞ.

More

changable

than a Cha-

meleon,

Prov.

*Arist. l. 2.*

*de Nat. A-*

*nimal.*

*Plin. l. 8.*

6-33.

The Pourcontrol is a greedy fish that swallows all that comes next to it when it is hungry; it is therefore put to express a covetous Miser, that scrapes together the Wealth of this World.

A Cameleon was the *Hieroglyphick* of an Hypocrite, that studies to please the times in which he lives, and that can be of any Religion, and take any impression that will serve his present turn; for it's reported of this Animal, that it can change it self into any colour but white and red.

The Tortoise lives in the Water and upon Land, it's a Creature that carries upon its back its house. The *Egyptians* represented it swimming on the top of a River, surrounded with the hot beams of the Noon Sun, to signify a poor wretch fallen into the power of a Tyrant, from whose Hands he cannot escape; for they say that the Sun beames do so charm the Tortoise, that it can scarce move or change its residence. It is of a nature

nature very lazy and slow in its march ; therefore it was the *Hieroglyphick* of sloth. And because it is always fortified against the Attempts of its Enemies, it represents a Man ready and arm'd against the designs of such as would labour to injure his Person.

The Oysters are *Hieroglyphicks* of our humane Condition, as *Plato* saith, the Soul of Man, a Substance as different from the Body as the Oyster is from the Shell, does stick to it, and is imprison'd in it. The weight of the Oyster-shell keeps it down, and forces it to remain in the bottom of the Sea ; so Man's Body doth retain his Soul in these lower Regions, and keep it from rising to the Superior, where is an abode more suitable to its nature.

Sedition in a Commonwealth was intimated by two Lobsters fighting one with another. The Land Lobster is a great Enemy to the Serpents and Snakes ; therefore the *Egyptian* Priests did put it to signify a temperate Man, who subpresseth his Lusts and wicked Affections, that are the most dangerous Serpents unto his Soul.

### C H A P. III.

*Of several other kind of Hieroglyphicks drawn from the Disposition of Living Creatures.*

THE Lion is bold, couragious, strong, and terrible to all other Animals ; he is therefore the *Hieroglyphick* of a stout Commander, and of a brave Conqueror. It is reported of the Lion, that when he is sick of a Fever, his only Remedy is an Ape, which he doth naturally hate, because the Ape plays with him, that is the King of Beasts.

The Rhinocerate is the Unicorn of the Scriptures, for there is no such Brute as is described unto us, like a Horse with

*Leonem  
lavo ter-  
ritas. Prov.*



*Πρωτόγονος* δ' with a straight Horn in the Forehead, as the Learned Bochartus hath proved. This Animal is not much inferior to the Elephant, either in strength, courage, or bigness of Body. It is very Cholerick, and therefore it is put to express Anger.

he saith, that they are all Males. A Horse covered with his Harness, is the Hieroglyphick of War, Speed; and amongst the Soothsayers, of the Supreme Command, and Victory as we may see in the Dream of Darius, related by Curtius: He saw Alexander riding into Babylon in a Persian Habit, The Soothsayers, did then declare, that Alexander would get the Victory.

A Prophet, or a Prophesie, was expressed by a Mole, a Creature that is without Eyes, to shew how Man is naturally blind, and can have no clear fore-sight of the time to come, by the Works of Nature, without a Divine Revelation; and then the intricate Events of the future do appear unto us with many doubts and dark Shadows, which hinder us from a perfect and clear discovery.

A Dog, with a Diadem upon his Head, was the representation of a Law-giver, and a diligent Prince. The Nature of this Creature teacheth us diligence, care, and watchfulness in our employments, obedience, and love to our Superiors, and faithfulness to our trust. As a Man with a Dogs head, signifies an impudent Fellow; and an Ape, an Hypocrite.

The Ants are the wisest of all insects, they are laborious, provident, loving to one another, willing to yield their assistance to their distressed Nature, therefore their Virtues have deserved a place amongst the other Hieroglyphicks of Egypt, and our daily imitation.

Rivals were expressed by two Rams, running at one another.

The Hyena, mentioned before, is a strange sort of Animal, put to signifie contention, or unconstant dealing,

Revenge was imitated by a Tyger devouring, a Horse; a good eye-sight, by a Lynx, which is a Beast near of kin to a Wolf

The Bear comes into the World with misshapen Parts, the Mothers do lick the young that at last the Eyes, Ears and the other Members appear; therefore the wise Egyptians have made him the Hieroglyphick of a good Proficient, whom Time and Labour brings to perfection. It is also reported of the Bear, that he seeks Bee-hives, not out of a desire of Honey, but only to provoke the Bees, oblige them to sting his lazy body, and let out the corrupt Blood that trouble him.

Vigilancy, or Watchfulness, was expressed either by the Head of a Lion placed upon an Altar, or by a Hare. Of the first it is said, that it sleeps with the eyes open.

The Female Viper destroys the Male at the time of Copulation, and the young ones revenge their Fathers death, by gnawing out the Belly of their Mother, and opening a passage that way to enter into the World; therefore the Viper expresseth the danger of too much Love, and Ingratitude.

A Scorpion is a little Creature, more fierce and venomous than strong, nothing can cure the Wound but its Blood. It is cunning in watching a fit opportunity, to wound an inconsiderate Passenger; therefore it is the *hieroglyphick* of Malice and wicked Subtilty.

The Salamander lives in the flames, without receiving the least prejudice, from the violence of the heat, because, as *Munster* relates, and as other Authors observe, it is of such a cold and moist constitution, that the fire cannot speedily have a power to prejudice it. The *Egyptian* Priests did therefore put it to signify a brave and generous Courage, that the fire of Affliction cannot overcome nor consume. *Plinius* observes of this Beast, that it infects all Fruits that it toucheth, and leaves them some impression of its cold nature, so that they become afterwards as dangerous as poison.

The Owls are Enemies of the Storks, when therefore these do fly in Evening, *Arian* saith, that they arm themselves with the Leaf of a Plane-tree, which hath the virtue of protecting them from the Violence of Owl; for if they offer to touch this kind of Leaf, they are deprived of some of their Senses, as if they were bewitched. This Bird is of an excellent disposition, the young ones do help the old, and furnish them with Food, when they are not able to provide it for themselves, therefore in Hebrew David calls them חַסְדִּים *Psal.* 104. 17. from the Root חָסַד Mercy or Goodness, because these Birds are of such a compassionate and merciful Nature, as to support the weakness of their Parents: This good Bird shames the ill-disposition of Mankind.

There are also many remarkable things related of the Cranes: When any of their Company fall into disgrace, they together sent a  $\Delta$ , therefore the Poet saith, *Turbabit versus nec litera tota vocatur, Unam perdidit si Palamedis avem.* *Martial.* l. 13. Ep. 7. 5. They are nam'd the Birds of *Palamedes*, because from them he took the Letter  $\Delta$ , which they represent in flying in Companies.

They

they all fall upon him, as the common People are wont in every Nation; for they will strive to injure him, whose unhappiness it is to have an ill Report, therefore this Bird was the *Hieroglyphick* of Democracy.

The Vulture signifies Mercy, for the Naturalists say, that she never seeks any Prey, nor flies from her Nest, until the young ones come to a handsom bigness, in the mean while she Nourishes them with her blood, which she causeth them to suck out of her Thighs and Breast.

*Aquila in  
ambibus.  
Prov.*

The Eagle was the *Hieroglyphick* of Prosperity, Majesty, a Noble Mind, and of Liberality. *Munster* saith, that the Eagle freely gives of its plenty to the rest of the Birds, that come round about it when it hath any thing to spare.

The Owl is an ominous Bird, the *Hieroglyphick* of Death and Unhappiness, of a wicked Tyrant, or of an Hypocrite, that hates to be seen in the light of the Sun. Nevertheless, when the Owl is perceiving flying, the *Augures* have observed, that this was a sign of Victory and Prosperity,

*Meleagrus velat.  
Prov.*

The Soothsayers never look'd upon the Goose as a happy Bird, because of its importune and unpleasant cry. The *Egyptians* did thereby express a vain Babbler, or a silly Poet.

A Quail was the *Hieroglyphick* of impiety, because they say, that this Bird doth furiously chatter, and torment her self as if she were offended when the Crescent of the Moon first appears.

*Tinles δ' α-  
ωλίστορ αὐτῶν,  
ἐθὶον γὰρ ἑστὶν  
αὐτῶν ὁρῶν.  
Oppian.*

The Ostrich signifies Justice, because most of her Feathers are of an equal length. A Bat, a Man raised from the dust to the undeserved degree of Honour. And because these last kind of Creatures assist one another, and stick close together, when they apprehend any danger; two Bats are represented together, to intimate mutual Love and Friendship, which should oblige us to give succour to one another.

*Plin. lib. 2.  
cap. 21.*

It is reported of the Lapwing, that it is a great devourer of Grapes, therefore many times it is giddy by too much eating of the Grape. But Nature hath taught unto it a secret, to remedy and prevent this mischief, when it perceives some operation of the violent Grapes in its Brain, it seeks an Herb called *Capillus veneris*, and by the *Greeks* αἰθιαστόν, which hath the virtue to stop the working of the Wine, and keep the Vapours from the Brain.

*See the Hi-  
story of Bees,  
by Charles  
Boutier.*

The Bees have amongst them a most ingenious Commonwealth, and a good Government; for they are all obedient to their Chief Commander, and never revolt from his Authority.





Waller's  
Four Dege-  
nerate Sont,  
P. 100.  
A Compari-  
son betwixt  
Art, Nature,  
the Devil,  
and God.  
Vide Colium,  
pag. 34.

Colium, p.  
305.

Regum fune-  
ra in ejus-  
modi adure-  
bantur tuni-  
cis, ne corpo-  
ris favilla  
cum reliquo  
miseretur  
cinere.

Plin. lib. 19.  
cap. 1.

Et hac mor-  
tuales voca-  
bant quibus  
cadavera in-  
ducuntur.

Let us compare Art, the Devil, Nature, and God to-  
gether : Art can do strange things, yet it only doth imitate  
Nature. *Architas Tarentinus* made a Dove so cunningly,  
that he made it fly in the Air, as if it had been a living  
Dove ; and the *Egyptians* made their Gods so cunningly,  
that they seemed to laugh, smile and frown : And *Xenxis*  
painted Grapes so lively, that he made the Birds come and  
fly upon them : And *Apelles* painted a Horse so lively, that  
he made the Horses passing by to Neigh ; and the Dogs so  
lively, that he made the Dogs passing by to Bark, when  
they saw the painted Dog : But *Archimedes* surpassed all,  
he made a Heaven of Bras so curiously, that one might have  
seen in it the Seven Planets and all the Motions. But the  
Devil can far exceed Art, and all the Skill of Man, yet the  
Secrets of Nature can far exceed the Art of the Devil. The  
Stone *Carystius*, of old erat *inuatadn* five netelis fit to be  
Spun as Wool or Flax, and they made Napkins of it ; which  
when they were unclean, they cast into the Fire, and then  
they became as white as they were before, and yet the Fire  
burnt them not : When the *Romans* burnt the Bodies of  
the Dead to Ashes, how preserved they the Ashes of the  
burnt Bodies, from the Ashes of the Wood which burnt the  
Bodies ? They had this sort of Linnen, which they called  
*Asbestinum*, which they did wrap the Bodies into, which  
Cloath burnt not, but transmitted the Fire to the Bodies,  
and preserved the Ashes of the Bodies by themselves : This  
was a great force in Nature : So the Hair of the Salamander  
cast into the Fire will not burn ; but when the Hair of  
*Servius Lucullus* was cast into the Fire, the Devil could not  
preserve them from burning, without some natural means :  
And here Nature exceeds Satan far, but God the Chief and  
Supreme Cause far exceeds Art, Satan, and Nature. When  
the Children of Israel were cast into the Fire, by Faith  
they quenched the Flames of it, *Heb. 11. 34.* and their Bo-  
dies were not burnt, which were combustible in themselves,  
neither was there any means to hinder the Fire not to burn  
them ; but only Gods Power : So the Bush burnt, but con-  
sumed not, *Exod 3. 3.* by this Power of God.

## CHAP. IV.

Of some few notable observations of several Places  
of the World; and of Animals.

**P**hilost. speaks of a Water named *Asbamea Aqua*, which is sweet and pleasant to such as are honest and faithful, but dangerous to all wicked and unfaithful Persons; for if these last offer to drink of it, they will fall into a sudden Distemper. The Lake *Asphaltitis* in *Judea*, is pestilential; the Vapours that rise out of it, are so deadly, that they will not suffer any Bird to fly over alive, nor endure any living Creature in the Water.

In *Epirus*, there is a Fountain, wherof the Water hath the Virtue to extinguish a lighted Torch, and light it again if it be dip't in the Water.

The River *Sabbaticus*, which is in *Syria*, is very remarkable, because on the Sabbath-Day, the Stream doth remain still, without moving one way or the other; but during the six days of the week, it runs with as much rapidity as other Rivers. *Plinius* mentions it, *Lib. 31. Cap. 2.*

*Aristotle* tells us of a Fountain in *Sicilia*, which killed all the Birds that were cast into it, but caused the other Animals to return to life, when they were expiring.

The Fountain of the Sun, mentioned by *Herodotus* in *Plin. lib. 2.* *Africa*, did yield Water of a different temper, according to the motion of the Sun in the Firmament; at Noon it was cold and sweet, but at Night it was hot and bitter.

*Virgo Aqua*, or the Virgins Stream, had a pleasant, and an excellent virtue upon Maids; whose unhappiness it was to forget themselves, and lose their Virginitie. If they wash'd their Bodies in this Water, they recovered again the stolen Jewel, and became as perfect Virgins as before.

*Strabo* speaks of the Woods of *Juno* and *Diana*, which were upon the Confines of *Dalmatia*, that all the wild Beasts that entred into them, became tame and mild, and lost their fierce and savage Natures; so that afterwards they did not offer the least injury to Man or Beast.

It is observed of the Bird *Atagen*, that it can open its Bill, only to express its own Name amongst Men: Therefore it may be compared to the vain-glorious, who are continually singing their own Praises.

*gustus Atagenarum*, Mart. lib. 13. Ep. 61

P 1

Man

Bochart. in  
Chanaan,

l. 8.

Pendant domi-  
nantque no-  
fando perju-  
ros furto,  
quos salto  
flumine ca-  
cant.

Priscian.

Pindar.

Joseph. de

bell. Judg.

l. 7. c. 24.

Stat. lib. 1.

Lib. 2.

Elia.

Inter sapura.

fertur ali-

um primum

lonicarum



Plutarch.

Gesner.

Ælian.

Many Authors do speak of a strange Bird that hath no feet but a most beautiful variety of Colours. In *India* they name it the *Bird of Paradise*. It seldom rests upon the Ground, but it is always to be seen flying in the Air. Gesner describes it in a Poem.

The *Egyptians* have taken notice of the Dogs of their Country, that when they drink of the River *Nilus*, they lap up the Water running, for fear of the Crocodile. Nature hath furnished them with so much sense of the danger of abiding still, upon the Banks of that great River.

It is reported of the Elephant, that it hath a great respect for beautiful Women. If it comes into their Presence, when it is in its Rage, the Divine Rays of their Eyes will oblige it to a mild and peaceable Behaviour. It will stand amazed at the sight of their fair faces; therefore it seems, that an excellent Beauty is able to calm the Fury of this powerful Animal, and to act wonders amongst Beasts, as well as amongst Men and Angels.

Their Particulars, and many other strange things of natural Beings, are related by divers Authors. He that will see more of them, may find them Registered in *Plinius*, *Albertus Magnus*, *Cælius Rhodiginus*, *Ælian*, *Aristotle*, *Munster*, *Kircher*, &c.

---

The End of the Fifth and Last Book.

# An INDEX of the Principal Names and Things contained in this BOOK.

|                                          |              |                                      |               |
|------------------------------------------|--------------|--------------------------------------|---------------|
| <b>A</b> Note of Absolution              | 389          | Æsculapius, Son of Apollo            | 27, 35        |
| Abolla, a Garment                        | 349          | Ætha, Medea's Father                 | 31, 165       |
| Ablyrtus, Medea's Brother                | 167          | Agamemnon, Son of Atreus             | 195, 208, 218 |
| Acamas, Son of Theseus                   | 155          | Aganippides, the Muses               | 31            |
| Accensi, Bayliffs                        | 375          | Agenor, King of the Phœnicians       | 14            |
| Achates, Æneas's Companion               | 249          | Agger, a Mount                       | 404           |
| Achelous, Son of Thetis                  | 143          | Aglala, Vulcan's Wife                | 24            |
| Acheron, a River of Hell                 | 69           | Agonalia                             | 315           |
| Achilles, Son of Peleus                  | 209, 210     | Agonothezæ                           | 321           |
| Wounded by Paris                         | 219          | Agrippa, Augustus's Counsellor       | 367           |
| Acieinducere, to order the Battel        | 402          | Ajax, Son of Telamon                 | 212           |
| Actœon, changed into a Stag              | 38           | He kills himself                     | 220           |
| Adad, a God of the Assyrians             | 257          | Ajax, Son of Oileus                  | 215           |
| Adonis                                   | 31, 105      | Alabandus, a God of Caria            | 250           |
| Adrammelech, a God of Sepharvaim         | 92           | Alagabulus, the Sun                  | 92            |
| Adramus                                  | 258          | Alba, a City in Italy                | 240           |
| Adrastus, King of Argos                  | 181          | Albumea, a Goddess                   | 260           |
| Advocatus Fisci, Keeper of the Exchequer | 383          | Alcestes                             | 24            |
| Adyrum                                   | 286          | Alcæthous, changed into a Bat        | 40            |
| Æacus, a Judge of Hell                   | 71           | Alcides, a name of Hercules          | 14            |
| Æcastor, and Ædipol, Oaths               | 156          | Alcmena, Hercules Mother             | 13            |
| Ædes, unde Ædícula                       | 290          | Alecto, one of the Furies            | 70, 24        |
| Ædiles look'd to the Temple              | 381          | Alpheus, a River                     | 1             |
| Ædiumus, or Ædituus                      | 308          | Altare, dedicated to the superi Gods | 20            |
| Ægeus, King of Athens                    | 149          | Amalthea                             | 14            |
| Ægina, Daughter of Asopus                | 77, 250      | Amathus, a Mountain of Cyprus        | 1             |
| Ægypthus, Son of Thyestes                | 198, 230     | Amazons                              | 1             |
| Æneas, Son of Anchises and Venus         | 51, 242, &c. | Amphiaræus swallow'd up alive        | 1             |
| Æolus, God of the Winds                  | 62, 244      | Amphilochus                          | 2             |
| Ærarii, Treasurers                       | 380          | Amphion                              | 159, 1        |
| Ærarius, a Publick Treasury              | 383          | Amphitheatres                        | 3             |
| Ætædruil, Soldiers deprived of their pay | 409          | Amphitrite, Neptune's Wife           | 1             |
|                                          |              | Amprion, Amphitroniades              | 1             |

# The INDEX.

|                                             |          |                                                                     |          |
|---------------------------------------------|----------|---------------------------------------------------------------------|----------|
| Annulo, or Aquimirium                       | 301      | Aruspex                                                             | 303      |
| Anammelech, God of Sepharvaim,              | 92       | As                                                                  | 390      |
| Anaxarete.                                  | 253      | Asapi, a vile sort of Soldiers amongst<br>the Turks                 | 399      |
| Anchises, Father of Aeneas                  | 243      | Ashtoreth or Ashtaroth, a Goddess of<br>the Sydonians               | 100      |
| Ancille                                     | 214      | Asina, a God of the Eastern People                                  | 104      |
| Andabates                                   | 328      | Asophus, Son of Jupiter                                             | 250      |
| Andraste, a Goddess of Britain              | 110      | Asperforium, a Vessel with holes                                    | 301      |
| Andromache, Hector's Wife                   | 235      | Assaracus, Son of Tros                                              | 202      |
| Angerona, a Goddess                         | 252      | Assra, Justice                                                      | 4        |
| Augusticlavium                              | 337, 432 | Assyanax, Hector's son                                              | 226      |
| Anizus, kill'd by Hercules                  | 141      | Atalanta, Parnepheus's Mother                                       | 181      |
| Antandros, a city of Phrygia                | 242      |                                                                     | 184      |
| Antenor, a Captain of Troy                  | 241      | Athleta                                                             | 318      |
| Antepilani                                  | 400      | Atlas                                                               | 140, 267 |
| Anteros, son of Venus                       | 53       | Atreus, his History                                                 | 195, 198 |
| Anthropophagi                               | 237      | Atrium                                                              | 357      |
| Antriclea, Ulysses's Mother                 | 238      | Atropos, one of the Destinies                                       | 71       |
| Antigone, Daughter and Sister of<br>Oedipus | 178      | Atys, a young man                                                   | 67       |
| Laomedon's Daughter                         | 203      | Augures                                                             | 304, 367 |
| Antilechus, Nestor's Son                    | 222      | Augusti ab Augusto                                                  | 376      |
| Antinous, Adrian's Favorite                 | 262,     | Aurora                                                              | 54, 255  |
|                                             | 271      | Authoramentum, Authoratus                                           | 324      |
| Antlope                                     | 254      |                                                                     | B        |
| Antiguo                                     | 262      | Bal                                                                 | 94, 207  |
| Antistrophe                                 | 297      | Baal-peor, Baal-phegor                                              | 95       |
| Anuph, a name of Mercury                    | 49       | Baal-gad                                                            | ibid.    |
| Apls, a God of the Egyptians                | 311      | Baal-zebub                                                          | 96       |
| Apollo; his History                         | 26,      | Baal-Berith                                                         | 97, 99   |
| Apotheosis, the manner of it                | 312      | Baal-hammon, Baal-hazor, Baal-pe-<br>razin, &c.                     | 100      |
| Apparel of the Romans.                      | 349      | Babylon, its Walls one of the Wonders<br>of the World               | 285, 287 |
| Ara, dedicated to the Inferior Gods         | 291      | Bacchus                                                             | 42, &c.  |
| Archophylax                                 | 56       | Bacchanalia, first introduced by Or-<br>pheus, called Sacra Orphica | 164      |
| Arcus triumphales                           | 336, 413 | Ballista, a warlike Engine                                          | 405      |
| Arena, the bottom of the Amphithea-<br>tre  | 322      | Basilisci                                                           | 336      |
| Argo, a Ship that could speak               | 165      | Battus, changed into a Rock                                         | 48       |
| Argonaus                                    | 164      | Batualia, a Fencing School                                          | 323      |
| Aries, a warlike Engine                     | 405      | Belenus or Belatucadrus                                             | 111      |
| Arion, a Musician                           | 159      | Bellona, Sister of Mars                                             | 25       |
| Aristaus, King of Arcadia                   | 161      | Bellonaria, her Feasts                                              | 313      |
| Son of Apollo                               | 250      |                                                                     | Bere-    |
| Arichion, a Combatant                       | 318      |                                                                     |          |



# The INDEX.

|                                        |          |                                       |              |
|----------------------------------------|----------|---------------------------------------|--------------|
| Berecynthia, a Name of Cybele          | 8        | Carmenalia, her Feasts                | 313          |
| Besieging of Tomyris, the manner among |          | Callandra, Priam's daughter           | 203, 230     |
| the Romans                             | 403, 484 | Ravished by Ajax                      | 225          |
| Bellus, a God of Greece                | 252      | Calliopela                            | 135          |
| Boeotia, a Province of Greece          | 172      | Castalides, the Muses                 | 31           |
| Bootes                                 | 56       | Callor and P. Iliux                   | 155          |
| Brabeum, brabium, brabentes            | 220      | Castrametandi modus                   | 403          |
| Belarius, who had an hundred hands     | 89       | Gelene, a Nymph                       | 255          |
|                                        | 6, 12    | Gelere, or Trossul                    | 368          |
| Bellis, Daughter of Chryses            | 218      | Censio hastaria, a punishment         | 409          |
| Bromius, a name of Bacchus             | 42       | Censors                               | 372          |
| Brontes, a Cyclops                     | 18       | Tenuis Census homines                 | 364          |
| Bufris                                 | 140, 141 | Centauri, half Men half Horses        | 73           |
| Byrsa, a name of Carthage              | 244      | They first found out the riding of    |              |
|                                        | C        | Horses                                | 252          |
| <b>C</b> A Note of Condemnation        | 389      | Centurio                              | 364, 398     |
| Cacus, a famous Robber                 | 141      | Cephalus                              | 251          |
| Cadmus, his History                    | 172      | Cepheus                               | 135          |
| Caduceus, a Rod with two Serpents      | 87       | Cerberus, Dog of Hell                 | 70, 141, 153 |
|                                        |          | Ceres                                 | 39           |
| Calamistrum, an Instrument to fix      |          | Charon, Ferry-man of Hell             | 70           |
| the hair                               | 254      | Charybdis                             | 62, 238, 243 |
| Caeci, sorts of them                   | 355      | Chemoch, the God of Morb              | 95           |
| Calchas, a Soothsayer                  | 216      | Chimæra, its Description              | 70, 75       |
| Calices, prerori, or plinnari          | 359      | Chiron, the Centaur                   | 27, 75       |
| Callisto, the great Bear               | 56       | Chryses                               | 218          |
| Calliope, one of the Muses             | 30       | Circe, a Witch                        | 63, 337      |
| Calidonian Boar                        | 150      | Circus ludi circenses                 | 317, 320     |
| Calimpo, a Nymph                       | 239      | Cium, or Remphan                      | 107          |
| Camilla, Queen of the Volci            | 248      | Clio, one of the Muses                | 36           |
| Camilli and Camillæ, Officers          | 308      | Clotho, one of the Destinies          | 71           |
| Campus sceleratus, Martius             | 336, 365 | Clytemnestra, Agamemnon's Wife        | 198, 237     |
| Candidatus                             | 352      |                                       |              |
| Canopus, a Pilot                       | 251      | Cocytus, a River of Hell              | 60           |
| Capaneus, Thunder-smitten              | 183      | Cœlus, the ancientest of all the Gods |              |
| Capris diminutio, minima, media        |          | His Children                          |              |
| maxima                                 | 391      | Cœna coenaculum                       | 39           |
| Capitol                                | 289      | Cohors, a Company of Soldiers         | 39           |
| Caprorinæ Nonæ, or Caprificia          | 313      | Collumber, and Numella, a Pillor      | 39           |
| Capys, Capula, a Cap with ears         | 301      |                                       |              |
| Carcers, a Prison                      | 392      | Colossus at Rhodes                    | 30 One of 11 |
| Carceres, places where they begin the  |          | Wonders of the World                  | 28           |
| race                                   | 317      | Columnia moenia                       | 29           |
| Carmelus, a God of Mount Carmel        | 257      | Comcedia the parts of it              | 33           |
|                                        |          | Committium                            | 2            |
| Carmen, Evander's Wife                 | 82       |                                       |              |

# The INDEX.

|                                              |            |                                                         |               |
|----------------------------------------------|------------|---------------------------------------------------------|---------------|
| Comitia curata, centuriata, tributa          | 361        | Danae, Daughter of Acrisius                             | 14, 131       |
| Concilia                                     | ibid.      | Danaus, Danaë, Danaides                                 | 14, 131       |
| Confarreatio                                 | 340        | Daphne changed into a Laurel                            | 127           |
| Congiarium                                   | 352        | Dardanus first built Troy, hence Teu-                   |               |
| Conjuratio                                   | 397        | cria call'd Dardania                                    | 201           |
| Consules                                     | 371        | Dares and Dyclys, Historians                            | 206           |
| Contubernia, caput contuberni, &             |            | Decemviri                                               | 378           |
| Corporal or Sergeant                         | 398        | Decuma, Decumanus                                       | 398, 409      |
| Corona civilis, castrensis, triumphalis, &c. | 411, 412   | Decuriz                                                 | 398           |
| Sub coronâ vendere                           | 406        | Defantra                                                | 144           |
| Coronis, a Goddess                           | 238        | Deldamia                                                | 218           |
| Corcina                                      | 30         | Deiphobus, Son of Priam                                 | 203, 224      |
| Corybantes                                   | 2, 68, 301 | Deia, a name of Diana                                   | 37            |
| Creon, King of Thebes                        | 143        | Delphos                                                 | 30, 134       |
| King of Corinth                              | 167        | Delubrum                                                | 290           |
| Crephagebatus, God of the Thebans            | 259        | Depontani senes                                         | 294           |
| Creusa, Creon's daughter                     | 167, 242   | Dercerus, a Goddess                                     | 257           |
| Daughter of Priamus                          | 203        | Desultores, desultorii                                  | 317           |
| Crux culeus, Roman Punishments               | 391        | Deucalion, Son of Prometheus                            | 32            |
| Cume                                         | 246        | Diana, her History                                      | 37            |
| Concus, an Order of Battel                   | 403        | Her Temple at Ephesus, the greatest wonder of the World | 286, 289      |
| Cuniculi, Mines                              | 405        | Dictator                                                | 377           |
| Cupids, Sons of Venus                        | 51, 53     | Dido                                                    | 244, 255      |
| Curiges                                      | 2, 301     | Diem dicere                                             | 389           |
| Curiz, Parishes, Curio                       | 334, 361   | Diespiter, q. diel pater                                | 16            |
| Cyanzan, Rocks                               | 166        | Disfarreatio                                            | 344           |
| Cybele                                       | 6, 7, 66   | Diomedes, King of Thrace and                            | 12            |
| Cyclops                                      | 2, 18, 27  | tolia                                                   | 140, 185, 216 |
| Cymbalum to drink in                         | 359        | Dionysus                                                | 36            |
| Cynosura, a Constellation                    | 56         | Dioscori, Children of Jupiter                           | 155           |
| Cynthia, a name of Diana                     | 37         | Diræ, the Furies their Names                            | 70            |
| Cyrene, a Nymph                              | 250        | Ditibitores                                             | 362           |
| Cythera, a Mountain                          | 57         | Discedere in alicujus sententiam                        | 371           |
| Cytherides, the Muses                        | 31         | Discus                                                  | 299           |
| D.                                           |            | Divorce                                                 | 343           |
| Dactyle                                      | 2          | Dolabra                                                 | 301           |
| Dædalus, an Architect                        | 49, 268    | Dolphins, their love to Men                             | 162           |
| Dæmones                                      | 77         | Donarium                                                | 290           |
| Dagon, an Idol of the Philistines            | 101        | Doris, Daughter of Thetis                               | 59            |
| Damia and Auxesia                            | 258        | dreams several sorts of them                            | 187           |
| Damnatio ad gladium                          | 393        | Drepanum                                                | 6, 243        |
| Ad bestias                                   | 394        | Drimachus, a Captain                                    | 259           |
|                                              |            | Druids, Priests among the Gauls                         | 305, 308      |
|                                              |            | Dryades,                                                |               |

# The INDEX.

|                                                              |          |
|--------------------------------------------------------------|----------|
| Dryades, <i>Nymphs</i>                                       | 59       |
| Duumviri and Decemviri                                       | 308      |
| Dyndimene, a name of Cybele                                  | 8        |
| Dyrce                                                        | 254      |
| E                                                            |          |
| E Culeus, a rock                                             | 393      |
| Electra                                                      | 301      |
| Elisa, surnamed Dido                                         | 244      |
| Elisian Fields                                               | 73, 246  |
| Enceladus                                                    | 12       |
| Enclabria, Vessels of Brass                                  | 301      |
| Endymion                                                     | 37       |
| Enen-hius, a God of the Phœnici-<br>ans                      | 257      |
| Epaminondas, Scholar of Pythagoras                           | 174      |
| Epeus, an Engineer                                           | 216      |
| Epimetheus                                                   | 13       |
| Epires, a God                                                | 257      |
| Epirus                                                       | 243      |
| Epulones                                                     | 286, 308 |
| Erato, one of the Muses                                      | 30       |
| Ergastulum, a Prison for Slaves                              | 394      |
| Erichtheus                                                   | 252      |
| Erichthonius                                                 | 55, 56   |
| Ermenseul, an Idol                                           | 109      |
| Eros, Son of Venus                                           | 53       |
| Erostratus fired Diana's Temple                              | 38       |
| Eteocles, Son of Oedipus                                     | 178      |
| Evadne, Wife of Capaneus, burns her<br>self with her Husband | 191      |
| Eumenides, the Furies                                        | 70       |
| Eumolpus, Neptune's son                                      | 252      |
| Evocatio, evocati milites                                    | 397      |
| Euphorbus                                                    | 228      |
| Euripilus, a Soothsayer                                      | 216      |
| Europa, Daughter of Agenor, and<br>Sister to Cadmos          | 175      |
| Euryalus                                                     | 248      |
| Eurydice, Wife of Orpheus                                    | 161      |
| Wife of Creon                                                | 190      |
| Erytheus, Son of S. helæus                                   | 137      |
| Euterpe, one of the Muses                                    | 30       |
| Euthimus, a Champion                                         | 319      |
| Exauthorati                                                  | 324      |
| Excuneati,                                                   | 322      |

|                                                        |          |
|--------------------------------------------------------|----------|
| F.                                                     |          |
| F Actiones, Actors                                     | 33       |
| Falces murales                                         | 405      |
| Fanum à fando                                          | 296      |
| Falces, bundles of Rods                                | 268      |
| Fasciz, Teniz or Vitziz                                | 354      |
| Faunus, God of the Fields                              | 66, 82   |
| Feciales, Priests                                      | 303, 396 |
| Feretra, a Bier                                        | 346      |
| Festival days appointed in Honour of<br>the Gods       | 319      |
| Jurebatta, Liberalla, Lustralla,<br>Charistia, &c.     | 313      |
| Panathenza, Panhellenia                                | 314      |
| Flamen, or Filamed                                     | 302, 303 |
| Flamen Dialis, Marcialis                               | 308      |
| Flammeus, a Veil                                       | 354      |
| Flint, an Idol of Britain                              | 109      |
| Flora, Floralla                                        | 19, 83   |
| Focus, a domestic Altar                                | 219      |
| Fœderati populi, fœderate civita-<br>tes               | 407      |
| Fortune, a Goddess                                     | 78       |
| Her Images and Temples                                 | 80, 81   |
| Forum, a Market or Court                               | 336      |
| Francus, or Francion, Hector's Son,<br>whence Francois | 241      |
| Fridegast, an Idol of Britain                          | 109      |
| Friga, an Idol of old Britain, whence<br>Friday        | ibid.    |
| Funerals of the Romans                                 | 344      |
| Furca, Furficer                                        | 391, 392 |

|                                             |        |
|---------------------------------------------|--------|
| G                                           |        |
| G Allantes or Galli, Priests of Cy-<br>bele |        |
| Ganimedes, Son of Tros                      | 14, 23 |
| Gemini, a Constellation                     | 150    |
| Gemonii gradus or Gemoniz fra-<br>tus       | 397    |
| Genii bonus & males                         | 77, 78 |
| Genius, God of Kingdoms                     | 7      |
| Gerion, King of Spain                       | 14     |
| Gladiatores                                 | 32     |
| Glaucus, a Sea Deity                        | 6      |
| Son of Hippolochus                          | 22     |
| Ff. 4                                       |        |



# The INDEX.

|                                                                       |                                              |
|-----------------------------------------------------------------------|----------------------------------------------|
| <i>Gods and Goddesses, Mens, Virtus,</i>                              | <i>Herophilus, a Doctor of the Druids</i>    |
| Honos, Pietas, Ops, Nascio, Porino, Educa, &c.                        | 306                                          |
| 82                                                                    |                                              |
| <i>Sirena Dea, Stimula Dea, Victoria, Angerona</i>                    | <i>Hesione, Laomedon's daugh.</i>            |
| 83                                                                    | 28, 202                                      |
| <i>Pomona Dea, Bubona, Hippona Dea, Mellona, Pavor, &amp; Pallor,</i> | <i>Hesperides, Nymphs</i>                    |
| <i>Ridiculus. Tempestas, Febris</i>                                   | 141, 184                                     |
| 84                                                                    |                                              |
| <i>Tiberius would have Christ among the Gods</i>                      | <i>Hesperus, or Vesper</i>                   |
| 85                                                                    | 55                                           |
| <i>Golden Calves</i>                                                  | <i>Hesul, a Name of Mars</i>                 |
| 90                                                                    | 110                                          |
| <i>In imitation of the Egyptians</i>                                  | <i>Hierax, changed into a Hawk</i>           |
| 270                                                                   | 86                                           |
| <i>Golden Fleece</i>                                                  | <i>Heroglyphicks</i>                         |
| 165                                                                   | 419, &c.                                     |
| <i>Gorgones, Daughters of Phorcys</i>                                 | <i>Hippodamia, daughter of Oenomaus</i>      |
| 132                                                                   | 149. Daughter of Chryses                     |
| <i>Gyges</i>                                                          | 218                                          |
| 266                                                                   | <i>Hippolite, Queen of the Amazons</i>       |
| <i>Gynastæ</i>                                                        | 139                                          |
| 315                                                                   | <i>Hippolitus restored to life</i>           |
|                                                                       | 154                                          |
|                                                                       | <i>Hippomedon</i>                            |
|                                                                       | 181                                          |
|                                                                       | <i>Hippomenes</i>                            |
|                                                                       | 184                                          |
|                                                                       | <i>Holocaust</i>                             |
|                                                                       | 296                                          |
|                                                                       | <i>Hyacinthus</i>                            |
|                                                                       | 28                                           |
|                                                                       | <i>Hyades</i>                                |
|                                                                       | 42                                           |
|                                                                       | <i>Hydra, a Serpent</i>                      |
|                                                                       | 138                                          |
|                                                                       | <i>Hydrus</i>                                |
|                                                                       | 359                                          |
|                                                                       | <i>Hymeneus, God of Marriages</i>            |
|                                                                       | 51                                           |
|                                                                       | <i>Hyphilus, King of Athens</i>              |
|                                                                       | 251                                          |
|                                                                       | <i>Hypocrene, a Fountain</i>                 |
|                                                                       | 133                                          |
|                                                                       |                                              |
| <b>H</b>                                                              | <b>J</b>                                     |
| <i>Alcyones, Sea-Birds</i>                                            | <i>Janus, King of Italy</i>                  |
| 69                                                                    | 3                                            |
| <i>Hamadriades, Nymphs</i>                                            | <i>the same as Noah,</i>                     |
| 59                                                                    | 266                                          |
| <i>Harpies, their names</i>                                           | <i>Janiculus à Jano</i>                      |
| 58, 73                                                                | 335                                          |
| <i>Harpocrates, God of Silence</i>                                    | <i>Jason, his History</i>                    |
| 252                                                                   | 164                                          |
| <i>Hebe, Goddess of Youth</i>                                         | <i>Isarus, Son of Dedalus</i>                |
| 18                                                                    | 49, 268                                      |
| <i>Hebetria</i>                                                       | <i>Ida, Son of Alphareus</i>                 |
| 22                                                                    | 157                                          |
| <i>Hecatombs</i>                                                      | <i>Idols</i>                                 |
| 295                                                                   | 276, 277                                     |
| <i>Hector, Son of Priam</i>                                           | <i>Idomeneus</i>                             |
| 203, 205, 217                                                         | 216, 228                                     |
| <i>Hecuba, Wife of Priam</i>                                          | <i>Ilius, son of Tros, whence Ilium</i>      |
| 203, 219, 226,                                                        | 202,                                         |
| <i>Stood to death</i>                                                 | 221.                                         |
| 229                                                                   |                                              |
| <i>Helena</i>                                                         | <i>Images and Statues</i>                    |
| 153, 206, 226, 229                                                    | 276, &c.                                     |
| <i>An Exhalation</i>                                                  | <i>Worshipping them</i>                      |
| 157                                                                   | 280, 281                                     |
| <i>Helenus, Son of Priam</i>                                          | <i>Imperator, a Title given to a General</i> |
| 203, 226                                                              | <i>of an Army after some great Victory</i>   |
| 243                                                                   | 398, 411                                     |
| <i>Helice, a Constellation</i>                                        | <i>Imperator, pater patriæ</i>               |
| 56                                                                    | 376                                          |
| <i>Heliconiades, the Muses</i>                                        | <i>Indigites</i>                             |
| 30                                                                    | 81                                           |
| <i>Hell</i>                                                           | <i>Intendere actionem</i>                    |
| 69                                                                    | 389                                          |
| <i>Judges there</i>                                                   | <i>Interdico tibi aquâ &amp; igni</i>        |
| 71                                                                    | 391                                          |
| <i>Hellespont, now the River of Constantinople</i>                    | <i>Interrex</i>                              |
| 201                                                                   | 377                                          |
| <i>Idolstead, an Idol of Britain</i>                                  | <i>Intervallum</i>                           |
| 109                                                                   | 404                                          |
| <i>Indeti, People of Paphlagonia</i>                                  | <i>Jonzan</i>                                |
| 241                                                                   | 26                                           |
| <i>Indules</i>                                                        | 15,                                          |
| 29, 82, 136                                                           |                                              |
| <i>his twelve Labours</i>                                             |                                              |
| 138                                                                   |                                              |
| <i>his Pillars</i>                                                    |                                              |
| 142                                                                   |                                              |
| <i>Irius, one that had three Souls</i>                                |                                              |
| 140                                                                   |                                              |
| <i>Isomaphrodite</i>                                                  |                                              |
| 48                                                                    |                                              |
| <i>Isione, Helena's daughter</i>                                      |                                              |
| 233                                                                   |                                              |

# The INDEX.

|                                                                                                                                           |          |                                                                                  |               |
|-------------------------------------------------------------------------------------------------------------------------------------------|----------|----------------------------------------------------------------------------------|---------------|
| Io, or Isis, a Goddess of the Egyptians                                                                                                   | 85, 86   | Latona                                                                           | 26            |
| Jocasta, Creon's daughter                                                                                                                 | 176      | Lavinia, daughter of King Latinus                                                | 246           |
| Iphiclus                                                                                                                                  | 136      | Laurentum, a Town of Italy                                                       | 104           |
| Iphigeni                                                                                                                                  | 211, 231 | Lausus, son of Mezentius                                                         | 248           |
| Iphis, a Youth                                                                                                                            | 253      | Roman Laws                                                                       | 285           |
| Iris                                                                                                                                      | 20       | Le Cisterna                                                                      | 286           |
| Isis, the Moon                                                                                                                            | 271      | Leda                                                                             | 155           |
| Isles, Delos 28. Rhodes, where the Sun appears every day to the Inhabitants 29. Crete or Claudia 49                                       |          | Legatus, a Lieutenant-General                                                    | 400           |
| Lemnos, 145, 234. Naxos 151.                                                                                                              |          | Leges duodecem tabularum                                                         | 387           |
| Lesbos 162. Tenedos 201, 224.                                                                                                             |          | Legion never above six thousand                                                  | 398           |
| Ichaca and Dulichia 208. Euboea 210. Insulae Baleares, now Majorca and Minorca 233. Ogygia 239. Præces now Corcyra, ibid. Strophades 243. |          | Lemnici                                                                          | 331           |
| Ismene, daughter of Oedipus                                                                                                               | 178      | Lemuria, Festivals                                                               | 313           |
| Irys, son of Progne                                                                                                                       | 254      | Lenæus, a name of Bacchus                                                        | 42            |
| Julius Ascanius Æneas's son                                                                                                               | 249      | Lenæa his Feasts                                                                 | 45            |
| Juno, her History                                                                                                                         | 17, 205  | Lethe, a River                                                                   | 48, 73        |
| Junones, Goddesses                                                                                                                        | 22, 79   | Lex quadrupli for Thieves                                                        | 389           |
| Jupiter, his History                                                                                                                      | 2, 11    | Liber, a name of Bacchus                                                         | 42            |
| Jupiter, à Juvando                                                                                                                        | 16       | Liberalia, his Festivals                                                         | 313           |
| Juvenilia                                                                                                                                 | 313      | Liber, liberti, libertini                                                        | 338           |
| Ixion, his punishment                                                                                                                     | 73, 16   | Lictores, Serjeants                                                              | 368, 379      |
| L                                                                                                                                         |          | Litrus, a crooked staff the Augur made use of                                    | 304           |
| Labyrinth of Crete                                                                                                                        | 49, 151  | Lotophagi                                                                        | 236           |
| Labyrinth of Egypt one of the wonders of the world                                                                                        | 288      | Lucifer, or Phosphorus                                                           | 55            |
| Lachesis, one of the Destinies                                                                                                            | 77       | Lucina, a name of Diana                                                          | 38            |
| Laertes, Father of Ulysses                                                                                                                | 208      | Locus                                                                            | 290           |
| Laius King of Thebes                                                                                                                      | 176      | Ludi, Chests running in a Race, casting a stone, Wrestling, Cuffs, Olympic Games | 315           |
| Lamiae, the Harpies                                                                                                                       | 75       | Pythian and Isthmian Games                                                       | 316           |
| Lamina & Ungulae                                                                                                                          | 397      | Chase of wild Beasts                                                             | 324           |
| Lanista a Fencing-Master                                                                                                                  | 323      | Fight of Gallies                                                                 | 325           |
| Laocoon                                                                                                                                   | 224      | Latrunculi, tesserae, pilae, par & impar, trochus, ludi Apollinares & Cereales   | 328           |
| Laodamia wife of Protheus                                                                                                                 | 217      | Ludi Scenici                                                                     | 330           |
| Laomedon King of Troy                                                                                                                     | 28, 202  | Lupercalæ                                                                        | 307, 307A     |
| Lapithes, a People of Thessaly                                                                                                            | 152      | Lupercalia, Feasts of Pan                                                        | 66            |
| Lares, unde Lararium                                                                                                                      | 80       | Luperci, Priests of Pan                                                          | 311           |
| Laticlavium                                                                                                                               | 337      | Lustrari exercitum                                                               | 374           |
| Latinus                                                                                                                                   | 246      | Lycaon, son of Titan                                                             | 253, 269      |
| Latium à Latendo                                                                                                                          | 3        | Lycothea, a Nymph                                                                | 239           |
|                                                                                                                                           |          | Lycus, King of Boetia                                                            | 254           |
|                                                                                                                                           |          | Lynceus                                                                          | 157, 165, 254 |
|                                                                                                                                           |          |                                                                                  | M. Ma-        |

# The INDEX.

## M.

|                                                         |               |
|---------------------------------------------------------|---------------|
| <b>M</b> acellani, a Tribute                            | 408           |
| Machon, Son of Esculapius                               | 145, 216      |
| Magister populi & equitum                               | 377           |
| Roman Magistrates                                       | 365           |
| Malleoli                                                | 405           |
| Marriages of the Romans                                 | 339           |
| Mars                                                    | 24            |
| Martia, the Satyr                                       | 30            |
| Plea'd alive                                            | 160, 163      |
| Mausoleum, one of the wonders of the World              | 285           |
| whence Mausoleo                                         | 288           |
| Medea                                                   | 148, 166, 168 |
| Medus, whence Media                                     | 168           |
| Medusa                                                  | 132, &c.      |
| Megara, one of the Furies                               | 70            |
| Megalefia, Festivals of Cybele                          | 8             |
| Megara, Wife of Hercules                                | 143           |
| A City                                                  | 150           |
| Melchies, either the Sun or Moon                        | 106           |
| Melicerta, a Sea God                                    | 61            |
| Melpomene, one of the Muses                             | 30            |
| Memnon, Son of Aurora                                   | 54            |
| Commander at the siege of Troy                          |               |
| kill'd by Achilles                                      | 216, 214      |
| Menæceus, Creon's Son                                   | 181           |
| Menelaus Son of Atreus                                  | 195           |
| King of Sparta                                          | 206           |
| Mercury                                                 | 27, 47        |
| Mero or Merodach                                        | 106           |
| Mezentius                                               | 247           |
| Midas, his wish                                         | 160           |
| Militia of the Romans                                   | 395, &c.      |
| Milo, a Combatant, who knockt down a Bull with his fist | 313           |
| Mimicz, mimi                                            | 318           |
| Minerva                                                 | 18, 173       |
| Minos King of Crete                                     | 13, 62        |
| Judge of Hell                                           | 71            |
| Minotaur, half a Man, half a Bull,                      | 31, 105       |

|                                                                                                                                                                                                       |     |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----|
| Mithra, a Persian God                                                                                                                                                                                 | 291 |
| Mnemonisne                                                                                                                                                                                            | 30  |
| Moloch, an Idol 91. Passing between two fires in honour of this God                                                                                                                                   | 294 |
| Molossus King of Epir                                                                                                                                                                                 | 225 |
| Momus                                                                                                                                                                                                 | 78  |
| Montes Romæ                                                                                                                                                                                           | 335 |
| Moon, worshipped in Britain, whence our Monday                                                                                                                                                        | 108 |
| Morea formerly Peloponesus                                                                                                                                                                            | 195 |
| Morpheus, God of Dreams                                                                                                                                                                               | 70  |
| Mountains, Caucasus 13, 267. Ætna 13. Helicon 30. Parnassus <i>ibid.</i> Cytheron 31, 176. Cyllene 47, 50. Menaius 138. Calpe and Abyla 142. Oeta 144. Sipylus 197. Ida 204. Caphareus 228. A-ventine | 380 |
| Municipia                                                                                                                                                                                             | 406 |
| Musæ or Umbrae                                                                                                                                                                                        | 356 |
| Musculi, warlike Engines                                                                                                                                                                              | 405 |
| Muses, their Names                                                                                                                                                                                    | 30  |
| Myrmidones                                                                                                                                                                                            | 71  |
| Myrmillones                                                                                                                                                                                           | 323 |
| Myrtilus, Son of Mercury                                                                                                                                                                              | 200 |

## N.

|                                         |         |
|-----------------------------------------|---------|
| <b>N</b> on liquet                      | 384     |
| Naiades, Nymphs of Fountains and Rivers | 60      |
| Napeæ, Nymphs                           | 39      |
| Naphra                                  | 171     |
| Naumachia                               | 322     |
| Nauplius                                | 227     |
| Nausicate, Daughter of Arcinous         | 239     |
| Naxos, an Island                        | 151     |
| Nebo, God of the Chaldeans              | 106     |
| Nectar                                  | 69      |
| Nemesis or Vindicta                     | 78, 81  |
| Neoproleus, Son of Deidamia             | 210     |
| Nephele, Wife of Athamas                | 16      |
| Neptune, his History                    | 37, 260 |
| Nereides, Nymphs of the Sea             | 60      |
| Nereus, Son of Thetis                   | 59      |

Me, Gal,



# The INDEX.

|                                                              |         |
|--------------------------------------------------------------|---------|
| Nergal, a continual fire worshipped in<br>Ur of the Chaldees | 103     |
| Nero set Rome on fire                                        | 229     |
| Nervus, the Stocks                                           | 392     |
| Nessus, the Centaur                                          | 144     |
| Nestor                                                       | 216     |
| Nibhaz                                                       | 104     |
| Nilus the River worshipped                                   | 90      |
| Niobe changed into a Rock                                    | 194     |
| Nisroch                                                      | 104     |
| Nisus, King of the Megarenses                                | 63, 248 |
| Nomenclator                                                  | 352     |
| Nox, a Goddess                                               | 70, 75  |
| Numa Pompilius                                               | 4, 305  |
| Nuptialia dona                                               | 342     |
| Nycteus, Nyctimene                                           | 255     |
| Nymphæi                                                      | 337     |
| Nymphs, their Names                                          | 59      |

## O

|                                                       |          |
|-------------------------------------------------------|----------|
| Oannes, a Name of Dagon                               | 101      |
| Oceanus, a God                                        | 59       |
| Oedipus, his History                                  | 176      |
| Oenomaus                                              | 190, 194 |
| Oenone burns her self with Paris                      | 208      |
| Ogeas, a God of Caria                                 | 259      |
| Olympick Games                                        | 315      |
| Omcana, Onca, or Onga, a Goddess of<br>the Phœniciacs | 110      |
| Omphale, Queen of Lydia                               | 143      |
| Oppidum, municipium                                   | 406      |
| Ops, a name of Cybele                                 | 8        |
| Orbis, an order of Battel                             | 403      |
| Orchestra                                             | 320      |
| Ordo Senatorius, equestris, plebeius                  | 327      |
| Orestes, Agamemnon's son                              | 199, 230 |
| He would die for Pylades                              | 231      |
| Orgya, Feasts of pylades                              | ibid.    |
| Orgya, Feasts of Bacchus                              | 43, 45   |
| Orion                                                 | 56, 57   |
| Orpheus, his History                                  | 159      |
| Osiris, the Sun                                       | 87, 271  |
| The same as Joseph                                    | 88       |
| Oratio, a less Triumph                                | 412      |

## P

|                                                           |             |
|-----------------------------------------------------------|-------------|
| Pallæmon, or Portunus, God of<br>Heavens                  | 62, 65      |
| Palamedes, his policy to get Ulysses<br>to the Trojan War | 209         |
| Pales Magna, a name of Cybele                             | 11          |
| Palicus, a God of Sicily                                  | 262         |
| Pallas or Minerva                                         | 18          |
| The son of Evander                                        | 247         |
| Palladium, or Images of Pallas                            | 213         |
| Stolen away                                               | 220, 223    |
| Pallium, Palliolum                                        | 349         |
| Palmytus, a God of the Egyptians                          | 258         |
| Paludati                                                  | 385         |
| Pan, the God of Fields                                    | 66, 68, 160 |
| Panathenæa                                                | 19, 311     |
| Pancratlastæ                                              | 316         |
| Pandora                                                   | 13          |
| Pantheon                                                  | 290         |
| Paphos, a Mountain of Cyprus                              | 51          |
| Parcæ, their names                                        | 71          |
| Parma, a Target                                           | 401         |
| Parnassides, the Muses                                    | 31          |
| Parchenopæus                                              | 181, 184    |
| Paris, son of Priamus, called Alexan-<br>der              | 204         |
| Pasiphae                                                  | 31, 150     |
| Patagium, a Garment                                       | 349         |
| Patavium                                                  | 242         |
| Pater patriæ                                              | 376         |
| Pater patratus, the chief Priest                          | 203         |
|                                                           | 308, 396    |
| Patera                                                    | 301         |
| Patres conscripti                                         | 337         |
| Patricii                                                  | 369, 311    |
| Patroclus, Achilles's friend and kins-<br>man             | 209, 215    |
| His Death                                                 | 218         |
| Patroni, or Patricii                                      | 337         |
| Pegasus                                                   | 133, 268    |
| Pegmata                                                   | 325         |
| Pelasgus, King of Arcadia                                 | 469         |
| Peleus                                                    |             |

# The INDEX

|                                                  |             |                                             |            |
|--------------------------------------------------|-------------|---------------------------------------------|------------|
| Peleus, Father of Achilles                       | 205, 209    | Polydorus, son of Priamus                   | 203        |
| Pelopidas                                        | 174         | Polymnestor, King of Thracia                | 235        |
| Pelops, cut in pieces and restored to life again | 193         | Polymnia, or Polyhymnia, one of the Muses   | 30         |
| Penates, household Gods                          | 77, 80. 292 | Polynices, son of Oedipus                   | 178        |
| Penelope, Ulysses wife                           | 209         | Pol-phemus, a Cyclops                       | 236        |
| Penetralla                                       | 286         | Polyxena, daughter of Priamus               | 203, 219   |
| Pentathletæ                                      | 315         | her throat cut                              | 225        |
| Penthesilea, Queen of the Amazons                | 139. 214    | Pontifex maximus                            | 309, 376   |
| Penula, a cloak for Rain                         | 249         | Popæ                                        | 308        |
| Perga, Forts                                     | 203         | Porta à portando aratrum                    | 334        |
| Perfetus his History                             | 131         | Portorium, an Impost                        | 467        |
| Phædra, Minos's daughter                         | 153         | Postulatio                                  | 389        |
| Phæton the son of Apollo                         | 31, 268     | Positli & pinarii, Priests of Hercules      | 307        |
| Phætusa, daughter of the Sun                     | 339         | Percidaneæ hostiæ                           | 293        |
| Phalaris, King of Sicily                         | 149         | Præconi subijcere                           | 290        |
| Phiala, a little Cup                             | 359         | Præfectus, prætorii, frumenti divi-         |            |
| Philodætes, Pœon's son                           | 145         | dendi, præfectus vigilum                    | 383        |
| Philomela                                        | 251         | Præfectus, or Tribunus celerum              | 368        |
| Phlegeton, a River of Hell                       | 69          | Præfectus urbis                             | 376        |
| Phlegrean Fields                                 | 12          | Præfectus equitum, the Captain of a Troop   | 398        |
| Pœas, a woman Priest                             | 30          | Præfectus Fabrorum castrorum, Præ-          |            |
| Pœas, a Shepherd                                 | 176         | fectus sociorum, a Commander of Auxiliaries | 400        |
| Phœbe, Diana                                     | 37          | Præfectus legionum, a Major General         | ibid.      |
| Phœbus, Apollo                                   | 29          | Præfectus Navium, the Admiral               | 411        |
| Phoreys, a Sea God                               | 132         | Præfericulum                                | 300        |
| Phosphorus or Lucifer                            | 55          | Præfixa, women hired to weep for the dead   | 308        |
| Phrixus                                          | 31. 61      | Præperes                                    | 304        |
| Pierides, the Muses                              | 30          | Prætor major or minor                       | 374        |
| Pilum, a Dart                                    | 204         | Prætorium                                   | 383        |
| Pindarus, the Prince of Lyrick Poets             | 174         | Priamus, Laomedon's Son                     | 203        |
| Pirithous                                        | 152         | killed by Pyrrhus                           | 225        |
| Plato, a Story of him                            | 176         | Priapus, Son of Venus                       | 51, 84, 95 |
| Plebei, or Ciantes                               | 337         | Priests to the false Gods                   | 301, &c.   |
| Plutei                                           | 405         | Evander first established the Priests       |            |
| Pluto, God of Hell                               | 69. 269     | Order in Italy                              | 307        |
| Of Riches                                        | 74          | Prinipilus                                  | 400        |
| Podium                                           | 320         | Prinipes                                    | 406        |
| Polites, Son of Priamus                          | 203         | Proconsules                                 | 310        |
| killed by Pyrrhus                                | 225         | Procris                                     |            |
| Pollinctorcs                                     | 345         |                                             |            |
| Pollux                                           | 155         |                                             |            |
| Polidamus                                        | 228. 318    |                                             |            |

# The INDEX

|                                                    |                   |                                                     |               |
|----------------------------------------------------|-------------------|-----------------------------------------------------|---------------|
| Procris                                            | 351               | Remphan                                             | 107           |
| Procrustes, his Cruelty                            | 250               | Repudium                                            | 343           |
| Procul esto profani                                | 296               | Retiarii                                            | 323           |
| Progne, Pandion's Daughter                         | 255               | Radamanthus, a Judge of Hell                        | 71            |
| Prometheus, his Punishment in Hell                 | 13, 141, 267, &c. | Rhea                                                | 8             |
| Prono, an Idol of Britain                          | 109               | Rhesus, King of Thracia                             | 214, 221      |
| Prophatores                                        | 384               | Rhodia, Daughter of Apollo                          | 30            |
| Proserpina                                         | 37, 69, 153       | Ricinium, Soldiers Garment                          | 349           |
| Proteus                                            | 60                | Rimmon, God of Damascus                             | 105           |
| Prothesilaus, his Death                            | 217               | Robur                                               | 392           |
| Psapho, a cunning fellow of Lybia                  | 256               | Rome, from Romulus                                  | 333           |
| Publicani                                          | 408               | Urbs septicoilis                                    | 335           |
| Pulvinaria                                         | 286               | Rostra, a Pulpit                                    | 312           |
| Pumilliones                                        | 323               | Rudis, a wooden Sword                               | 323, 331      |
| Roman Punishments                                  | 391, &c.          |                                                     |               |
| Punishments of Soldiers                            | 409, 410          | <b>S</b> abins                                      | 334           |
| Pylades, who would die for Orestes                 | 231               | Sacramentum                                         | 397           |
| Pyracmon, a Cyclops                                | 18                | Sacrarium                                           | 290           |
| Pyramids of Egypt, one of the wonders of the world | 287               | Of the Sacrifices offer'd to Idol Gods              | 295, &c.      |
| Pyrrha, Deucalion's wife                           | 32                | Of human Sacrifices                                 | 231, 293, 294 |
| Pyrrhus, Son of Achilles and Deidamia              | 210, 220, 225     | Sagum, a short Coat                                 | 350           |
| Pythagoras said he was Euphorbus                   | 228               | Sali, Priests of Mars                               | 302, 308      |
| Pythia and Pythonissa                              | 30                | Salmacis, a Nymph                                   | 48            |
| Python                                             | 26                | Salmoneus, Thunder-smitten                          | 72            |
|                                                    |                   | Salsa fruges, mola salsa                            | 196           |
|                                                    |                   | Sangus, Sanctus, Sancus, the God of the Sabines     | 261           |
|                                                    |                   | Sarpedon, King of Lycia                             | 214, 222      |
|                                                    |                   | Saturn, his History                                 | 1, &c. 266    |
|                                                    |                   | Saturnalia                                          | 311           |
| <b>Q</b> uadruplatores                             | 389               | Satyrae                                             | 330           |
| Quatuor, a Treasurer                               | 384               | Satyres                                             | 66            |
| Quæstores Urbani                                   | 380               | Saxofalii                                           | 395           |
| Quatuor viri viarum curandarum                     | 382               | Scamander, a River                                  | 201, 213      |
| Quindecim viri                                     | 308               | Sciron                                              | 105           |
| Quinque viri Mensarii                              | 379               | Scorpio, a warlike Engine                           | 405           |
| Quirinus, unde Quirites                            | 82                | Scorpiones, whips                                   | 394           |
|                                                    |                   | Scorbiculus                                         | 291           |
|                                                    |                   | Scylla                                              | 62, 238, 243  |
|                                                    |                   | Scyphus                                             | 359           |
|                                                    |                   | Scater, an Idol of old Britain, whence our Saturday | 105           |
| <b>R</b> Aia, a Fish                               | 162               |                                                     |               |
| Remancipatio                                       | 344               |                                                     |               |



## The INDEX.

|                                               |               |                                             |      |
|-----------------------------------------------|---------------|---------------------------------------------|------|
| <i>Scepsitra, a Chopping-knife</i>            | 301           | <i>Subiloere</i>                            | 390  |
| <i>Sella eburnea, or curulis</i>              | 372           | <i>Subsellia</i>                            | 396  |
| <i>Semiramis, Queen of Babylon</i>            | 287           | <i>Subsidia, reserves</i>                   | 403  |
| <i>Senaculum, the Senate house</i>            | 337           | <i>Subucula, a Wastecost</i>                | 349  |
| <i>Senatores majorum &amp; minorum</i>        |               | <i>Succoth Benoth, the Idol of the Ba-</i>  |      |
| <i>gehrum</i>                                 | 370           | <i>bylonians</i>                            | 102  |
| <i>Senatus</i>                                | 369           | <i>Suffedi</i>                              | 378  |
| <i>Scrapis, a God of the Egyptians</i>        | 83,           | <i>Sun worship'd in Britain, whence our</i> |      |
|                                               | 252, 270, 311 | <i>Sunday</i>                               | 108  |
| <i>Solach, or Saccas</i>                      | 107           | <i>Supparum, a pair of Drawers</i>          | 349, |
| <i>Sestertium, Sestertius</i>                 | 309           |                                             | 354  |
| <i>Sicheus, Husband of Dido</i>               | 244           | <i>Sybilla Cumana</i>                       | 305  |
| <i>Sigintores</i>                             | 339           | <i>Sybills, Nine or Ten</i>                 | 309  |
| <i>Siline</i>                                 | 67            | <i>Sympulum, a Cup to drink in</i>          | 301  |
| <i>Simois, a River</i>                        | 215           |                                             |      |
| <i>Simplegades, or Cyanzan Rocks,</i>         |               |                                             |      |
| <i>that are in continual motion</i>           | 266,          |                                             |      |
|                                               | 171           |                                             |      |
| <i>Sinon</i>                                  | 224           |                                             |      |
| <i>Sinens</i>                                 | 63            |                                             |      |
| <i>Their Names</i>                            | 65            |                                             |      |
| <i>Sisyphus, a Robber</i>                     | 73, 213       |                                             |      |
| <i>His Punishment in Hell</i>                 | 73            |                                             |      |
| <i>Solon</i>                                  | 355           |                                             |      |
| <i>Sorarii, Serjeants</i>                     | 391           |                                             |      |
| <i>Sosipolis Deus</i>                         | 258           |                                             |      |
| <i>Soldiers, their Rewards and Punish-</i>    |               |                                             |      |
| <i>ments</i>                                  | 409, 410      |                                             |      |
| <i>Sparta</i>                                 | 206           |                                             |      |
| <i>Sphinx, a Monster, his riddle</i>          | 177, 178      |                                             |      |
| <i>Spolia opima</i>                           | 413           |                                             |      |
| <i>Sponsiones, wages</i>                      | 330           |                                             |      |
| <i>Stadium</i>                                | 317           |                                             |      |
| <i>Statues and Images</i>                     | 276, &c.      |                                             |      |
| <i>Satute of Jupiter Olimplus, one of the</i> |               |                                             |      |
| <i>wonders of the world</i>                   | 288           |                                             |      |
| <i>Stenelus, son of Capaneus</i>              | 215           |                                             |      |
| <i>Steropes, a Cyclops</i>                    | 18            |                                             |      |
| <i>Stigmæli, literari, nebulones stig-</i>    |               |                                             |      |
| <i>matici</i>                                 | 394           |                                             |      |
| <i>Stipendiarli</i>                           | 408           |                                             |      |
| <i>Stola, a long Garment</i>                  | 350, 354      |                                             |      |
| <i>Strophe</i>                                | 297           |                                             |      |
| <i>Stryx, a River of Hell</i>                 | 69            |                                             |      |
| <i>Sub hasta vendere, præconi</i>             | 219           |                                             |      |

# The INDEX.

|                                                                        |                    |                                                                      |          |
|------------------------------------------------------------------------|--------------------|----------------------------------------------------------------------|----------|
| Thalla, one of the <i>Atys</i> s                                       | 30                 | Triarii                                                              | 460      |
| Thammuz, the same as <i>Adonis</i>                                     | 105                | Tribuni plebis                                                       | 380, 381 |
| Theagenes, a man noted for strength                                    | 319                | Tribuni militum                                                      | 378      |
| Theatre                                                                | 326                | Tributum, Vestigal Tributum                                          | 407      |
| Thebes, a City                                                         | 172, &c. 184       | Triclinium                                                           | 356      |
| Themis, a Goddess of Justice                                           | 32                 | Trieteria, or Orgya, Feasts of Bacchus                               | 43       |
| Thecodanus                                                             | 242                | Trimegistus, a name of Mercury                                       | 50       |
| Theramis, or Thor, an Idol of Brittain, whence our Thursday            | 108                | Trimegistus                                                          | 260      |
| Thermæ                                                                 | 337                | Tritons, half Men, half Dolphins                                     | 58       |
| Thermodon, a River                                                     | 139                | Trivet of Gold                                                       | 34       |
| Thersites, an ill-shap'd fellow, kill'd with a blow of Achilles's fist | 217                | Triumph, the manner of it                                            | 412      |
| Theseus                                                                | 141                | Triumviri capitales, minarii, Coloniz deducenda, triumviri boni, &c. | 379      |
| His History                                                            | 149, 191           | Troilus, son of Priam                                                | 203, 213 |
| Thesprotus                                                             | 199                | Slain by Achilles. Oracle deliver'd                                  |          |
| Thetis, Wife of Oceanus                                                | 59, 60, 209        | Troy should never be taken while he lived                            | 217      |
| Theutates, a name of Mercury                                           | 110                | Trophæa                                                              | 413      |
| Thous, Priest of Diana.                                                | 211, 231           | Tros, son of Eriichonius                                             | 202      |
| Tholesphorus, a God                                                    | 261                | whence Troja and Troas                                               |          |
| Tholus                                                                 | 291                | Troy a City of Asia minor                                            | 201      |
| Thuribulum, a Pot to burn Frankincense                                 | 300                | taken after ten Years Siege                                          | 226      |
| Thyades, Priests of Bacchus                                            | 43                 | Trullia, or Trulla, a large Cup                                      | 359      |
| Thyestes                                                               | 195                | Tuisco, an Idol of Britain, whence our Tuesday                       | 198      |
| His History                                                            | 198                | Tullianum, a Dungeon                                                 | 392      |
| Tiresias, a Soothsayer                                                 | 181, 241           | Tullus Hostilius                                                     | 249      |
| Tisiphone, one of the Furies                                           | 70                 | Tunica palmaria, manicata                                            | 353      |
| Titan, Saturn's Brother                                                | 2, 3               | Tunica, a Punishment                                                 | 393      |
| Titans                                                                 | 72                 | Turma, a Troop of Horse                                              | 398      |
| Tithonus, turned into a Grasshopper                                    | 54, 203            | Turonus, King of the Rutuli                                          | 246, 248 |
| Tirii sodales, Priests of Apollo                                       | 307                | Tydeus killed                                                        | 182      |
| Tityus, son of Jupiter, his Punishment in Hell                         | 256                | Tyndarus, unde Tyndarides                                            | 155      |
| Timolus                                                                | 148                | Typhon, a Giant                                                      | 12       |
| Toga, a Garment for Persons of Quality. Togati                         | 349                | V                                                                    |          |
| Toga pura, prætexta, purpurea, loricata, candida, picta, forensis      | 352                | Valens, a Captain                                                    | 319      |
| Tophet                                                                 | 395                | Vallum, whence Intervallum                                           | 404      |
| Trabea, a Garment                                                      | 300, 353, 377, 412 | Vestigalia                                                           | 400      |
| Tragœdiæ                                                               | 830                | Velites, weak Soldiers                                               |          |
|                                                                        |                    | Venus                                                                | 2        |
|                                                                        |                    | Her History                                                          |          |
|                                                                        |                    | Atar                                                                 |          |

# THE INDEX

o Vespa or Vespilla, be that placed the  
 188 Velle 308  
 Vesper, or Hesperus 55  
 Vesta, mother of Titan 2  
 A name of Cybele, Goddess of Fire 8, 9  
 Vestal Virgins, à Vesta 301  
 Vestibulum à Vesta 9  
 Veterani, Weather-beaten Soldiers 400  
 Via Sacra 336  
 Vicefima 408  
 Vinca 404  
 Vitis lanca 298  
 Ulysses 64, 65, 208, 211, 219  
 His Adventures 235  
 Umbra 356  
 Volsci 248  
 Vomitoria 322  
 Urania, one of the Muses 30  
 Uena 247  
 Usurpatio usu-capioris 344  
 Vulcan 13, 18, 23, 52, 210, 248  
 Uxor, quasi Uxor 341

Wine 360  
 Wodur, an Idol of Britain,  
 whence our Wednesday 108  
 Women famous, Alciste, Samiramis,  
 Cleopatra, Zenobia, Irene, Olym-  
 pias Mother of Alexander the  
 Great, Julia, the Amazons, He-  
 lena, Sappho, Lucretia, Arria,  
 Lais, Phryne, Rhodope, &c. 263,  
 264, &c.  
 The seven wonders of the World  
 285, &c.  
 The Grecian wooden Horse 223, &c.

X  
 Xanthus, a River 215  
 Z  
 Zalmoxis, a Law-giver 259  
 Zethus, Son of Boreas 72  
 Zonam solvere, to disflour a Virgin,  
 40, 354

Peregrine Palmer